

Calvinist Contact

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Malik removes platitudes from Universiade '83 church service

C.J. Vanderlaan

EDMONTON, AB — From July 1 to 11 this city was wrapped in colour and festivity and bursting with excitement. Almost 20 thousand people spent part or all of their vacation providing volunteer services at a sports competition called "Universiade '83". To use its slogan, "Edmonton welcomed the world!"

The opening ceremonies were an impressive spectacle of man's ingenuity and the promotion of human solidarity. All cheered the strength and skill demonstrated by the university students from 80 countries participating in the various sports events. One could not help but be moved by the exertion, frustration and exhilaration experienced by athletes of every colour, political stripe and nationality. Universiade '83 was lauded as the event to develop universal understanding and good will.

But at the core of the celebrations there was a certain emptiness. Something left unsaid, untouched and ignored. The Creator Himself! It was an event honouring man's abilities, achievements and potential.

On Sunday, July 3, ten thousand people met at the Legislature grounds for a different reason. The event was modestly announced as the "Universiade church service." Much of this service, televised live around the world, was dedicated to the common good of mankind and the brotherhood of all nations. A service that was designed to point to peace on earth, to love for each other and to not rock the boat. Laudable goals that do little to help us face the realities of the different faith commitments at work in our world and in our nation.

One person who departed from these platitudes was Dr. Charles Habib Malik, the keynote speaker for this international church service. Dr. Malik is Professor Emeritus of Philosophy at the American University of Beirut, Lebanon, and has served as Ambassador of the United Nations from 1958-1959.

Dr. Malik began by stating that since this was a religious service he would deal with religious matters.

In a forthright way he presented the gospel as the only source from which mankind can expect true peace, love and brotherhood.

In five points, Dr. Malik clearly presented the gospel message:

- 1) *Jesus Christ* is the Son of God who came to redeem the world. Only when man confesses Christ as his personal Saviour can he know God and come to grips with life.
- 2) *Repentance of sin* through Jesus Christ is the only way to be put right with God. Sin is a human condition that is with us always and requires ongoing repentance until Christ returns. Man cannot overcome sin in any way except through the forgiveness of Jesus Christ.
- 3) *Love of Christ* is the only power that can bring peace, justice, and brotherhood on earth. Man cannot achieve this apart from Jesus Christ.
- 4) *The church* is the only avenue by which man can truly come to know God. It is the only place where man can remove himself from the forces of evil in the world so that he can redirect his life through Jesus Christ. The church, often now misled by humanistic theologies, can only be true church if it recognizes that its sole source of insight is the Bible. If the church is not faithful to the Bible, then it cannot fulfill its God-given task to serve the world. When the church stands in biblical truth it provides the redirecting power of the Gospel to the world. People must love and cherish the church and build it so that they become better equipped to live in the world and to be of service to mankind.
- 5) *Eternal life* is ultimately the only thing that matters. Only those who are in Christ are alive and only the living can praise God on the present and the new earth.

This quiet voice calling us to repentance sounded in stark contrast to the roar of adulation for man's accomplishments during the first 11 days of July. As one who yearns for peace in his war-torn nation, and who has presided over several international peace conferences, Dr. Malik's words were a powerful reminder that no peace is possible without the healing power of Jesus Christ.



Graham calls for the priority of evangelism

Leslie K. Tarr

AMSTERDAM, The Netherlands — About one hundred Canadians from mainline Protestant denominations and newer evangelical churches were among the five thousand people at the International Conference for Itinerant Evangelists which was held here from July 12 to 21. Thirty-eight hundred of the 5,000 were official participants, and the remainder were staff, press, workshop leaders, and observers.

Sponsored by the Billy Graham Evangelistic Association, the conference, Graham told the closing press

conference, "far exceeded our expectations in every area."

Dutch Christian volunteers worked tirelessly for weeks prior to the Conference and throughout the 10 days.

Professor Verkuyl, former missionary and Professor at the Free University welcomed Dr. Billy Graham on behalf of the Dutch Christians at the opening session.

At its closing session, the conference adopted The Amsterdam Affirmations as the expression of the evangelists' commitment.

As Graham, the initiator and honorary chairman of the conclave, read each of the fifteen articles of the declaration, the assembled evangelists responded in unison, "This I affirm."

The affirmations call for an authentic biblical faith, personal morality, avoidance of manipulation of audiences and converts, ethical use of money, a closer relationship with local churches, and a social concern coupled with evangelistic outreach.

Frequently during the conference Graham was asked what message the conference had for the sixth assembly of the World Council of Churches which met in Vancouver ten days after the close of the Amsterdam gathering.

"In the light of what has been seen and heard at the International Conference for Itinerant Evangelists," Graham told the closing press conference, "I call upon the World Council of Churches to give a renewed emphasis to the roots from which it sprang, recognizing, the priority of biblical evangelism..."

(Continued on page 5)...

What U.S. evangelicals think of the arms race

WASHINGTON, D.C. (EP) — The National Association of Evangelicals commissioned a Gallup Poll to provide information on how evangelicals feel about the nuclear arms race.

Of those interviewed, 17% categorized themselves as evangelicals by their response to three background questions. The three background questions identify those as evangelicals who have a high view of the Word of God, regarding it as inspired and trustworthy, who say they have been born again, that is experienced a conversion, and who have urged others to believe in Jesus Christ.

Of those who fell within the category of evangelicals and held an opinion, 61% approve of President Reagan's handling of the nuclear

arms situation. A majority of them (54%) believe that America's failing behind in the arms race would increase the danger of nuclear war more than a continuation of the arms race. Only 21% of evangelicals expressing an opinion believe that America is stronger than the Soviet Union.

Of those evangelicals expressing an opinion, 77% would favour an agreement between the United States and the Soviet Union for an immediate verifiable freeze on the testing, production and deployment of nuclear weapons.

The last results may seem surprising, considering the general peace through strength stance of evangelicals revealed by this poll. However, it is apparent that evangelical approval

of a nuclear freeze is heavily dependent on any such freeze being verifiable and bilateral. At the same time 93% of evangelicals expressing an opinion overwhelmingly believe that the U.S.S.R. would not agree to verification through on-site inspection.

The last question asks whether a person can be a good Christian and still support the possession of nuclear weapons for defensive purposes only. Of those evangelicals who have reached a decision on this issue, 85% believe that it is not inconsistent with their biblical faith to support the possession of nuclear weapons for defensive purposes only.

This view stands in sharp contrast to the view which questions the morality of nuclear deterrence under any circumstances.

Viewpoint

A prayer not for unity but for cooperation

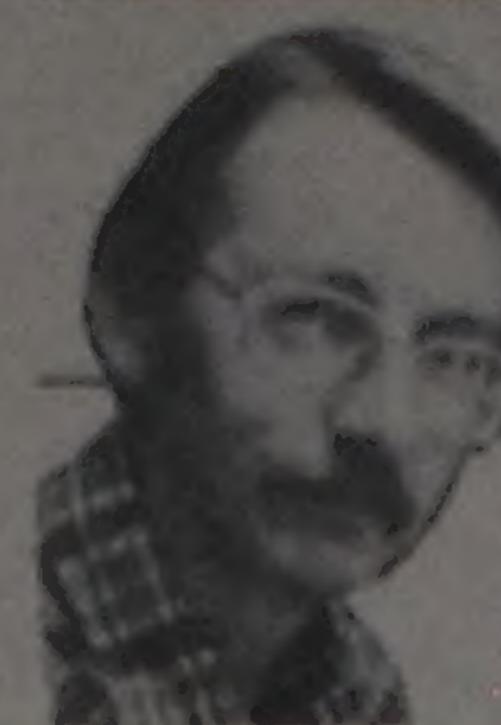
The Vancouver Assembly of the World Council of Churches is over. In this issue we pay special attention to what this historic meeting of churches from all over the world produced or signified.

One of the questions that many Christians undoubtedly ask themselves is, "What does the Lord require of us with respect to other churches and denominations which meet the requirements of 1 John 4:15, 'If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God.'"

Not long ago a pastor of the Free Reformed Church, a denomination that counts a total of 12 churches in the U.S. and Canada, expressed his regret that the Roman Catholic Church split up in the 16th century. To him the Reformation, besides being a revival of responsible faith life, was a sad event. It was the beginning of the splintering of Christendom.

At the same time this pastor intimated that he has little or no contact with ministers from other reformed denominations.

It is difficult to put two and two together at this point. Here is a minister who regrets the breaking up of a church which was rife with heresy and corruption, but he hardly ever talks with ministers of other calvinistic churches, churches that honour the



Bert Witvoet

Editorial

same three forms of "unity" that he does.

Of course, no one should point any fingers. Presumably ministers from other reformed denominations are content to leave him alone. It takes two to dance the Heidelberg Polka!

But it must be said that all suffer from a mentality of self-sufficiency that's hard to penetrate.

In 1966 a monthly churchpaper called *Zie* (meaning "look") was started in The Netherlands. It was a magazine that sought subscribers in all the Dutch protestant churches. It single-handedly took up battle against what it called the mentality of the small men ("mennetjes").

It defined "small men" as those who seek "ecclesiastical self-gratification by the grace of dogmas, confessional documents, church orders and synodical guidelines."

Zie was a magazine that employed

shockingly simple language, and it was practically the first church paper in Holland that dared to say that the emperor did not wear any clothes.

An unusual advertisement was placed in its first issue:

Repentance from all protestant Christian churches to the Dutch people that after the second world war no fewer than 763 official church quarrels took place of which 757 were totally unnecessary.

The purpose of the magazine was to show that the dividedness of protestant Christian churches was in conflict with their own teachings.

The editors were a brave lot. They never hesitated to use a way of saying things that could lead to a loss of 30 subscribers instead of 20 if it was a better way of saying it.

But after two years, *Zie* folded. Why? Because official church papers killed it with their silence and because the people could not be moved. They preferred to believe that the emperor did wear clothes and that these clothes were beautiful at that.

The "small people" were more interested in hearing their leaders propose a motion, that had come through the official church channels, that a study committee be appointed to look into the feasibility of making an in-

spection of the emperor's wardrobe and that the emperor himself should be the chairman and reporter of that committee. That was the proper way of seeking renewal.

To cut ourselves loose from this mentality of "the small men" is not easy.

At a recent worship service someone asked during prayer request time "that we pray that all Christians learn to work together. I am not asking for unity but for cooperation," he said.

That was a realistic prayer request. And it shows a realistic way out of the present dilemma. To ask for unity is to ask for the crown. Let's begin by asking for the cross.

Cooperation among people of different church alliances is a cross. It means the laying down of self and group identity. It means agreeing not to have things said and done exactly the way you would like them.

But it's the way of the Spirit. There are so many ways in which Christians can work together: care programs, politics, choirs, schools, neighbourhood programs, study groups, car pools, evangelism, labour unions, campgrounds, worship services.

As it is, the three forms of unity are too narrow to determine whom we cooperate with. Greater shame on the reformed churches when in practice even these three forms of unity are considered too broad.

Frogs in pails and tears on cheeks



Keith Knight

Editorial

had been off to for three consecutive days. Freddy didn't seem too worried. Frogs, I discovered, have absolutely no respect for their parents. He indicated that he didn't even want to ribbett home to let them know where he was. Even E.T. knew better!

Freddy had been in captivity for three days when I encouraged my daughters to let him go. They did. Without fanfare. Without tears. It was not until the next morning when he returned for more child-like punishment that the attachment between the two species began to take hold. "He must have missed us," the four-year-old concluded. The kids say that Freddy actually talked to them and told them all kinds of sadistic stories, which is

rather ridiculous because everyone knows that frogs only talk to adults.

He was taught to shake hands, which he carried out with a certain degree of grace. He sat on the girls' shoulders from which he may very well have planned his great escape into the forest beyond the trailer.

At last the time came for him to leave. We were all packing our bags and he was doing the same in his ecological haven. We all paused when that great pail was tipped and Freddy sauntered out onto the grass like a Texan stud. He hopped slowly, for effect. The girls' tears began to flow as he headed towards the forest, hop by hop. My four-year-old folded her hands, closed her eyes, moistened by a river of tears, and prayed: "Please take care of Freddy 'cause I miss him already." The eldest, though braver, had tears too.

Attachments develop quickly between children and such seemingly insignificant animals as frogs. It might take a bit longer for us adults to find friends but saying good-bye is most assuredly as heart-rending as bidding bon voyage to a frog.

We are a transient society and as many of us move from one community to another we are faced with bidding farewell to several old, dear friends. Perhaps visible tears don't flow (it's not Calvinistic) but we do hurt inside. It is understandable, I suppose, that it takes a bit longer to find new friends in a new community.

Friendships akin to David and Jonathan are difficult to come by. But there are several friendships which do last a lifetime; when a good-bye does not mark the end of a relationship.

I asked my four-year-old the other day if she missed Freddy. "Who?" she asked. "Freddy. Remember the frog at camp?" I responded. "Was that his name?" she asked.

For some, tearful good-byes are forgotten the next day, a reflection of the significance of that relationship.

For you and I who have friends who have moved away there will always remain a special bond of affection and perhaps even a tear now and then to moisten our cheeks.

Calvinist Contact

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Letters

Election is only to salvation

Mr. Veldhoen's letter in C.C. of June 3 says that I have stated God's plan for the elect but have not stated God's plan for the reprobate as being part of God's plan of predestination. He quotes Rom. 9:6-29.

The reason I did not is because I don't believe God elected people to go to hell but they do so because of their own doings.

We read in Romans 9:17 that God raised Pharaoh up to show his great power in him. It does not say that God before the world was made decided to create a stubborn, resisting Pharaoh. It only says that God made a man (a peasant perhaps) who was already hard of heart, into the Pharaoh of Egypt.

In verse 13 of Romans 9 we read: "Just as it is written: 'Jacob I have loved but Esau I have hated'" (Mal. 1). The ori-

ginal has it, however, that God passed Esau by. God intended no malice. He had not before the world was conceived a plan to create an Esau whom He could hate and damn.

Election is only on to salvation and not unto damnation. The latter is the sinner's own fault.

When the gospel is spread some receive the gift of salvation and others do not. We are not to feel bad, however, about those who did not receive the gift of salvation and so seemingly never had a chance to inherit heaven.

What God judges these people on is their rejection of God as He reveals Himself to them in nature (Rom. 1:19-23). This insight of God every human being has received from God. His Law is written in their conscience. In short, when He punishes them in the end, they are without excuse.

J. Vandenberg,
Burlington, Ont.

Subscription paraphernalia

Once in a while we receive a comment regarding our use of the US postal system. Our main mailing of correspondence and magazine is done via the Canadian postal system. But since last year we have found it to be quite a savings to send renewal notices via the US system. Thirteen cents US is a lot better than thirty-two cents Canadian, even with the exchange difference. And the nearest US post office is 15 minutes away.

We can't resist printing two comments about our postal detour. They represent two points of view of people at either end of the service.

Cheapskates

Are you a Canadian based or American based newspaper? For your information I am a Canadian postmaster and I am

proud of it. We have to pay our Canadian postal rates just the same as you. Only one comment: "Cheapskates."

G.C. VanEyk,
Postmaster, Brantford, Ont.

Sleepmates

Enclosed is my renewal. I notice you do not support the Canadian postal service. I avoid it as well when possible.

John M.V. Koole,
Trenton, Ont.

Steep rates

(a response to Postmaster VanEyk)

We can understand that as a postmaster of the Canadian system you are unhappy that we are not supporting our own system. You call us cheapskates.

But consider the following. We are trying to survive as a paper. To save 15 cents for

every renewal notice is quite a savings for us. We would like to support the Canadian system but we have a hard time doing it with the hefty increases of the past years.

Does the Canadian postal system never buy American when it is cheaper? Would you accuse some of your business customers of being cheapskates when they buy a cheaper American machine? Do we have to buy Canadian even if it kills us?

By the way, the following is a little joke in return. Your letter was stamped July 15 and arrived here July 19. Slowpokes!

Editor

Keep dates

Of course, the solution to this whole problem is for our subscribers to renew before the date of expiry. That way we can keep our loyalties pure and our deficits fewer.

Martin Free Reformed; Globe story O.K.

On your article in "Calvinist Contact" of July 22, 1983, entitled: "Sudanese rebels", etc.,

I would like to remark the following:

1. I indeed told you that our son Martin might probably have

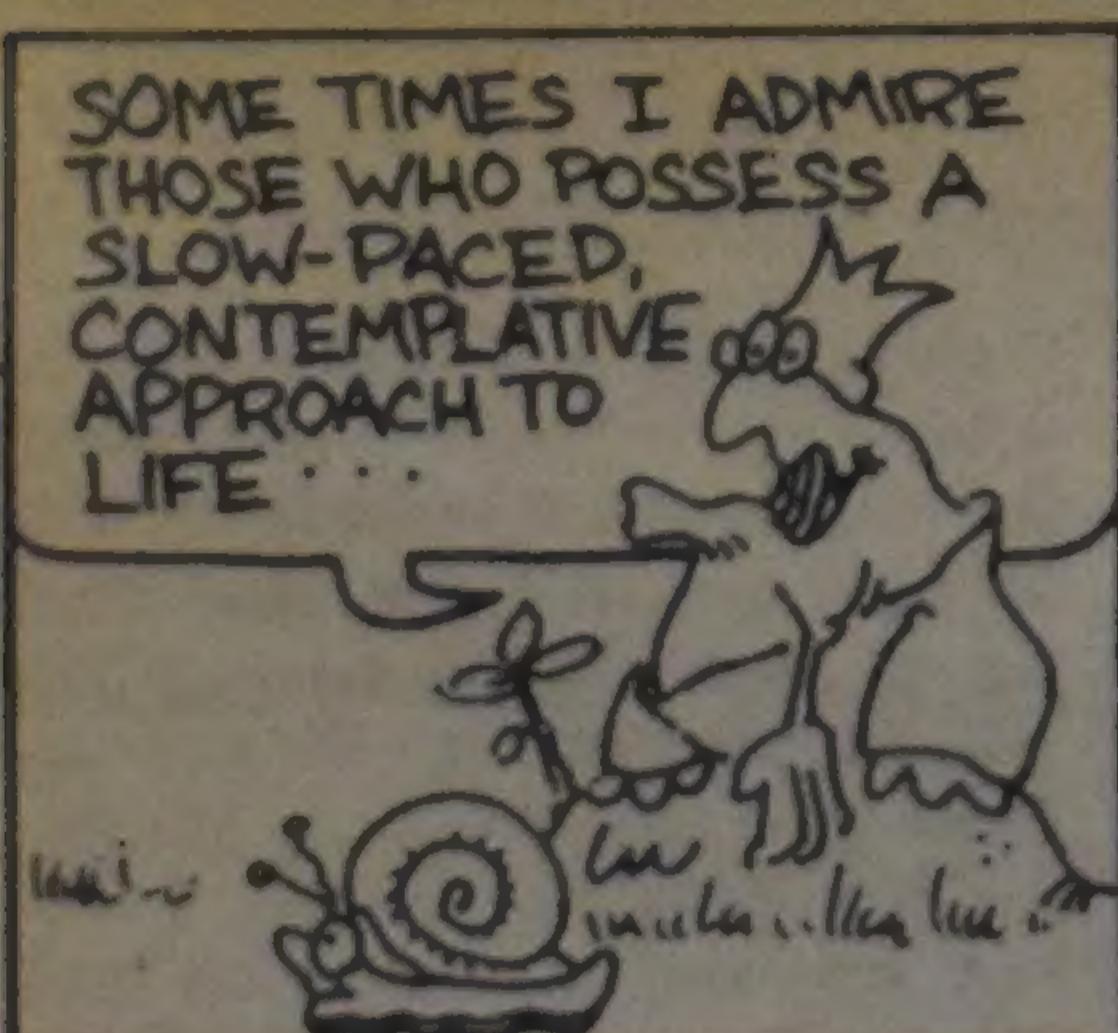
made profession of faith in the Christian Reformed Church at Langley, B.C., but I was wrong. In fact, he is still a baptized member of the Free Reformed Church of N.A.

2. Concerning your Globe and Mail statement, you are right that I did not like the description of

Martin as an A-1 hero. But some do, and I am still of the opinion that the Globe and Mail editorial about Martin was in itself a good article, just as we also appreciated your visit and your report in C.C.

J. Overduin,
London, ON

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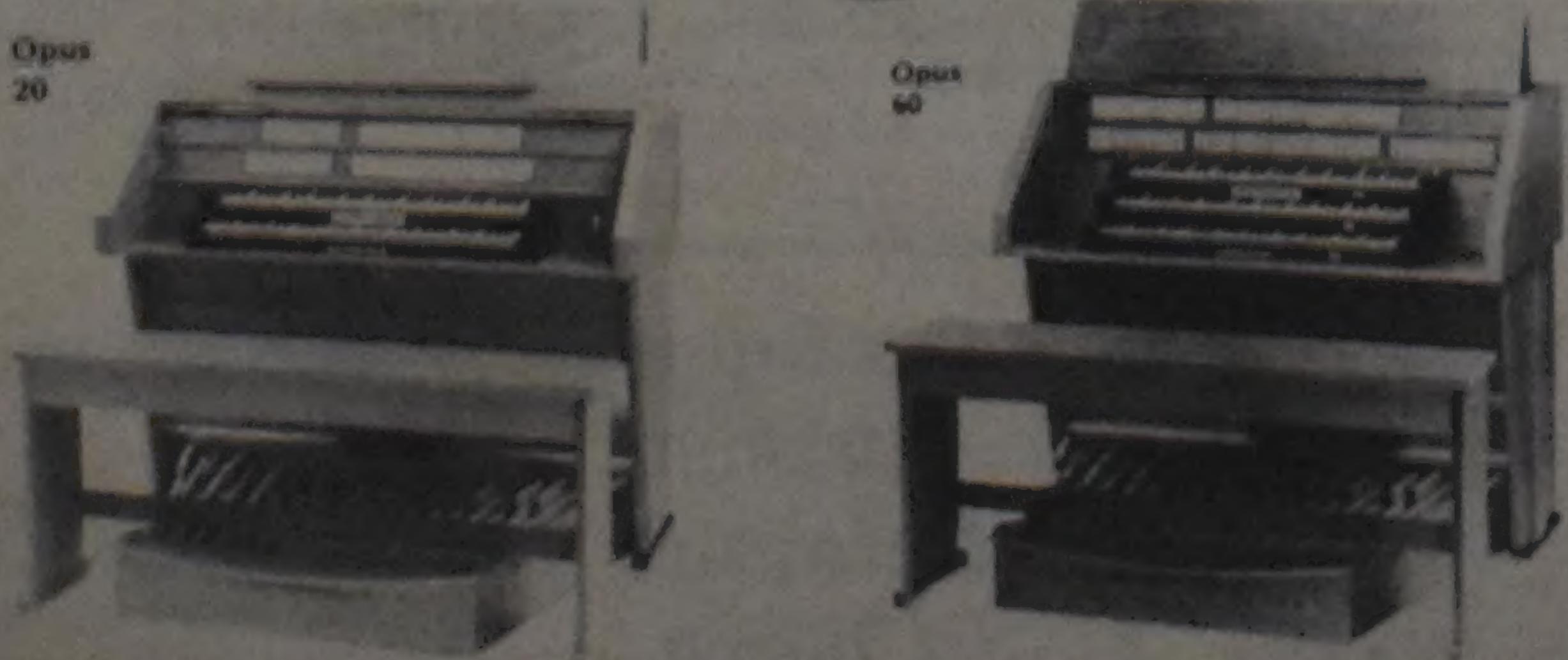
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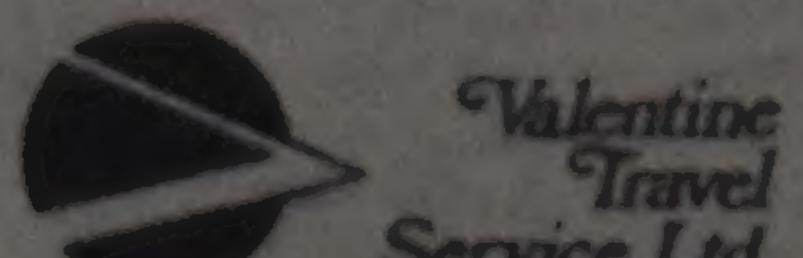
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Church

Pastoral Pondering

Our reformed faith in everyday life

As Reformed Churches we have many reasons to be humble. We have much to learn from other churches. At the same time we have also a tremendous heritage for which we may be thankful. We have something unique to share with other fellow Christians.

Sometimes it seems that we are listening to others so much that we forget our own heritage. And sometimes there are people who claim to defend our heritage, but what they are really defending is nothing but their own idea of what it is. They too seem to have forgotten what it is to be really Reformed. And sometimes there are people who seem to have lost their interest in our Reformed heritage altogether.

They are content with a vague, general, nondescript sort of Christianity, something that offends no one, and for them, is quite comfortable.

We need not apologize for being Reformed. To the contrary, there are insights in the Christian life that may not be lost, that we need for today, and that need to be shared with others.

It is uniquely Reformed to understand that all of life is religion. By that we mean that religion is not one part of life next to many others. Rather, every possible area and part of our lives is religious, and must be lived in obedience to the King and to the glory of His name. As one of our great leaders used to say: "We must claim every square inch of life for the King".

Practically, that meant that it is in the Reformed tradition that Christian schools, both elementary, secondary, and higher institutions, were established. Not because we wanted to escape the "wickedness" of the public school, but because education, like any other area, belongs under the government of the King. It is in the Reformed tradition that Christian political parties, Christian labour unions, Christian broadcasting associations, and many more Christian organizations were formed.

It is in the Reformed tradition that, for instance, art was claimed in obedience to and for the glory of the King. All art must glorify the Lord. It is a claiming of that area of life for Christ.

May all of us be inspired more than ever to give God the glory in every area of our lives.

Rev. Jack Quartel,

Calvin Chr. Ref. Church, Ottawa

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Peace River-CKYL 7:00 p.m. 610

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Burns Lake-CFLD.... 9:15 a.m. 1400
Kitimat-CKTK.... 8:30 a.m. 1230

Osoyoos-CKOO.... 8:30 a.m. 1490
Penticton-CKOK.... 8:30 a.m. 800
Port Alberni-CJAV
(Tues).... 9:30 a.m. 1240
Smithers-CFBV.... 9:15 a.m. 1230
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Altona-CFAM.... 9:30 a.m. 950
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(Sat).... 7:00 p.m. 1350
St. Catharines-CJQR 10:30 a.m. 97.7MC
Sarnia-CHOK.... 6:45 a.m. 1070
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CHRS-Montreal.... 8:00 a.m. 1090
CKLM-Montreal.... 9:15 a.m. 1570
CKCV-Quebec City.... 7:15 a.m. 1280
CHLN-Three Rivers 7:45 a.m. 550

the congregation on the Sunday prior to the wedding.

4. Couples shall have the choice of a marriage in a weekday family service or in a Sunday worship-service. Couples shall be encouraged to invite members of the congregation to these week day services. A marriage sermon in a church service has fewer of the bride centered rituals than the usual wedding but is more meaningful as an act before God and His people.

5. Couples, as well as their families shall be encouraged to have celebrations after the service that are distinctly Christian in character. Alcoholic beverages should be served if at all, only in strict moderation! Bars constitute an invitation to excess. Careful preparation of a program of varied cultural activity will help maintain a Christian atmosphere.

6. In cases of premarital pregnancy, couples shall be counselled to confess their sin and to seek forgiveness.

7. Couples shall be urged (required) to take available premarital counselling.

Chr. Ref. Church,
York, Ont.

Respect for the Lord's day

There are forces in our modern society, with businesses and industries increasingly operating seven

days per week, which put pressure on Christians to make Sunday one of the work days. On the other hand, there is a noticeable slackness among some of us in treating the Lord's Day with special respect. Unnecessary Sunday travel, sports events, Sunday shopping and visiting restaurants, doing homework for school or university — all conspire to make the Lord's Day like other days.

Let us remember to respect the Lord's Day. It may not always be easy to say "no" to Sunday labour. But it is one way in which we can remind our society that Christ is Lord, and that His honour comes before making profit. The Lord Jesus' clash with the Pharisees over their kill-joy strictness in respect to the Sabbath makes it clear that we, Christians, should not turn Sunday into a nightmare of legalistic don'ts. We seek to honour the Lord and set aside this day for worship. The basic principle involved came to expression beautifully in the true story of the film "Chariots of Fire" where one of the main characters risked his Olympic gold medal by refusing to race on Sunday. The Olympics were high on his agenda, but Christ was higher. He comes first! We need to treat the Lord's Day in that spirit, and teach our children so.

Bulletin, First Chr. Ref. Church,
Chatham

Church News

Retirement of Reverend and Mrs. J.C. Derksen

At the end of May, 1983, the First Christian Reformed Church of Kemptville, Ontario, witnessed the retirement of Rev. Derksen. He and his wife served us well for the past seven years. One outstanding feature of Rev. Derksen's ministry in our midst was his sound teaching from God's word, both from the pulpit and in catechism to our young people.

On May 26, the church family held a potluck supper in honour of the Derksens. Many kind words of thanks from all the societies were spoken. Some very enjoyable presentations were made adding to the evening. A cheque was presented to the minister and his wife as a token of our appreciation. This time Rev. Derksen was lost for words. He thanked the congregation and indicated that he and his wife would now watch the world in living colour.

His farewell sermon on May 29 was taken from 1 Peter 2:1-10 with verses 9 and 10 as text. He

drew to our attention who we are, what Christ's church is and finally the task of the church. He brought out that the church of Christ does not fall apart when the minister leaves. Only when there is no foundation, no cornerstone, will this happen. Rev. Derksen emphasized that God has chosen us and led us to Christ. We are one in Christ and hence totally dependent on Him.

God has chosen us a royal priesthood, a holy nation, a peculiar people so that we may declare the wonderful deeds of Him who called us out of darkness into His marvelous light — the light of Jesus Christ. God uses us to continue His work until He shall return.

Kind words of farewell were spoken by neighbouring churches as well as by elder Vedder who expressed the congregation's sentiments, wishing Rev. and Mrs. Derksen God's richest blessing on their retirement in Kitchener, Ontario.

Orthodox Christian Reformed Church

Sunday worship service
at Orange Hall
Maitland St., North
Listowel
Telephone: 291-2194
Rev. C. Bronsveld
10 a.m. worship service
2:30 p.m. worship service

—CR SEE—

A large church in Oregon,
not quite up on etiquette
has called its female sexton:
"our own beloved sextet."
Sy Nodd

Women in office
We men discuss the pros and
cons
of women's place within the
church of God.
Yet Huldah preached to
Judah's sons
and, long ago, shared
Jeremiah's lot.

Klaas Sis



... International conference

(Continued from page 1).

The evangelist, who had attended four of the previous five assemblies of the WCC and had been invited

to address the current one, stressed his plea. "I call upon the World Council to make as its first priority the biblical mandate to proclaim the

saving gospel of Jesus Christ, so that those countless millions who are spiritually impoverished and without hope in our world may turn to Jesus Christ, the Hope of the World," he concluded.

Participants at Amsterdam were definitely not jet-setting conference attenders with big expense accounts. Over forty per cent of them had no formal biblical or theological training. Some of them did not own a copy of the complete Bible.

The emphasis was also on youth. Average age of participants was 41 years, and 46 per cent of them were under 40 years of age.

They came from more than 130 nations. Seventy per cent were from developing nations. The conference had provided subsidies to those who needed assistance. About one million dollars had been raised, for instance, by the Billy Graham Evangelistic Association of Canada for that purpose.

Because the conference was sponsored by the Billy Graham Evangelistic Association and Graham was its honorary chairman, some journalists asked if its purpose was to raise up a generation of Billy Grahams. "We don't want any clones of Billy Graham," the evangelist quipped. "One is enough!"

A Kenyan newspaper editor told

Graham that some evangelists in that African nation insisted on imitating the American evangelist in gestures and even in clothing. As a consequence, black evangelists, dressed in three-piece suits, imitated Graham's mannerisms as they addressed their African audiences.

"I don't want anyone to adopt my tribal costume," Graham told the press conference.

He and the conference organizers had insisted that the program should include consideration of many kinds of evangelism. He told participants and the press that mass evangelism or stadium evangelism, in which he engages, was merely one type and that it was often an inappropriate one in some contexts.

Graham issued a stirring call for evangelists to raise their voices for world peace. Stressing that he was not calling for unilateral disarmament, he added that nuclear madness threatened the human race.

Asked at the closing press conference about his hearers' response to that address, the evangelist replied, "I heard nothing but encouragement from all participants with whom I spoke."

Leslie Tarr is a free-lance reporter who attended the Amsterdam conference.

Australian's experience similar to many at Amsterdam '83

AMSTERDAM, Holland (EP) — Australian evangelist Brian Willersdorf, at first reluctant to accept the invitation to attend, now claims, "I am so glad I came to Amsterdam '83. It has been the most enriching experience in my own life for many years." The expected registration of 3,500 rose to closer to 5,000. There was a parade of the flags of all 134 countries represented. The meeting was opened by Billy Graham on the subject of "The Evangelist in a Torn World."

He used a graphic illustration of a statue in Rotterdam, which is not very far from the site of the convention. It is a statue of two shaped pieces of steel, in the shape of a man, ... arms outstretched; heart blown away; the symbol of that city, during the bombing of World War II. The symbol of the people of that city reaching heavenwards, towards the aeroplanes, with their cargo of death, crying out "Stop! Our city is

dying! Its heart is already blown away!" "We are called to stand up in our troubled and sometimes dying cities and villages and proclaim new life in Christ," claimed Dr. Graham. "I met a man who had been imprisoned in China for eighteen years for proclaiming the Gospel during the time of the Cultural Revolution," said Willersdorf. "My reaction after talking with him and hearing his Christian testimony was that I was not even worthy to untie his shoe-laces."

There was another man who had been sold as a slave in Africa, as a boy. He has led thousands to Christ. Another man, who in the first day of his conversion to Christ, in the Sudan, had established a church and has now established, over the last ten years, some 400 churches. People whose approach to evangelism is so dynamic that just being with them is, to me, a tremendous experience."

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Education

Chalkmarks

Two poems about rain

Today's lesson is on two poems written by two students of Vancouver Christian School (secondary campus).

I know it's August. Who likes to study poetry during the holidays, especially when the end is in sight!

But these two poems will cheer your day just the same.

Sketches on a Rainy Day

The cherry trees let off their soft pink and white
the birds sing and sing
the grey clouds skitter across the sky
and it rains

It's raining
the cherry trees glow soft pink and white
the birds sing their little songs
you are there
I am happy

Pink petals on a grey background
rain hitting the shiny pavement
I am happy
because birds sing
and trees still blossom
in the rain

You are so ominously huge
you paint the sky with different greys
you mark pink blossoms on the trees
and birds sing
and in the rain they stay
beautiful and happy
and so do you

Kim Mitton

Appreciation

Outside in the rain soaked fields
there are worlds not yet discovered.
In every drop of rain
there are incredible shows of light
that shimmer and flash
as the sun peeks from behind grey clouds.

Even in the city these places exist.
On the windshield of a car.
On the pane of glass outside a business man's office.
On the new rose bought from the street vendor
just after the shower.

No one notices though.
There's a Mister Norton to see you sir.
Lunch is in 23 and 1/2 minutes.
Sally where are those papers on the SPI/GDW merger?

I turn on the windshield wipers.

Jon Whipple

Did you like the poems? When you live in Vancouver you had better like rain too.

"Appreciation" sees undiscovered worlds in "rain soaked fields." Every drop of rain becomes a show of light. Even in the city one can admire this light show in raindrops.

But, says the author, no one notices the show. Man is too busy and too organized. The speaker gets on with his business too as he turns on the windshield wipers, effectively wiping the incredible show of light from his view.

"Sketches on a Rainy Day" paints a beautiful world too, but rain here is but one of the elements. As a matter of fact, there is a faint suggestion that if it weren't for the soft white and pink of the blossoms and the songs of the birds, the rain would depress. As it is, the rain is transformed into a contributing backdrop in the painting, and the speaker is happy.

But there is a greater reason for joy: "you are there."

At first one may think that this you is a friend or a lover. But it turns out to be the Creator God, who "marks pink blossoms on the trees."

Not bad eh, for high school students.

Both are legitimate Christian expressions. There's a time to regret the ignorance of man and there's a time to revel in the handiwork of God.

BW

The Hamilton experience

Ms. Marsha Forest in *The Canadian Journal on Mental Retardation*, Volume 33, Number 1 reports on a school system in Hamilton, Ontario, with a policy of individualization and total integration of children with handicaps. According to the report the Hamilton-Wentworth Roman Catholic Separate School Board has been placing children with labels in regular classes for years.

The author observed five schools and a variety of open area classroom situations for the report. Numerous examples are given of children who would conven-

tionally be labelled "mentally retarded" but in these situations are working and learning side by side with other children none of whom are labelled. Consistently referred to throughout the report is the positive attitude and practice of the staff to integrate all children with their peers in their own neighbourhood schools. The report indicates that aides and remedial teachers are used when necessary. In one school a segregated classroom is used; however, the classes are oriented toward re-integrating each child as soon as possible to his or

her "home" school to be with his or her own brothers and sisters.

The author concludes that the success of the Hamilton-Wentworth schools "reinforces a growing body of data on integration. (These data) show that integration is the best way to meet the needs and rights of all children."

For more information about the Hamilton - Wentworth Separate School Board, write to Jim Hansen, 90 Mulberry Street, Hamilton, Ontario L8R 2C8.
(From: *Christian Companions*, Winter-Spring, 1983).

Center announces 1983 study topic

In May, 1976, Calvin College established the Calvin Center for Christian Scholarship to promote rigorous, creative and articulately Christian scholarship addressed to the solution of important theoretical and practical issues.

Since then, the center has offered a variety of study topics including, Christian Stewardship and Natural Resources, toward a Reformed view of faith and the nature and role of the behavioral sciences.

For the coming year, 1983-

Calvin College
announces that the Governing Board of the
CALVIN CENTER
FOR CHRISTIAN SCHOLARSHIP
is now receiving applications for Visiting Fellowships for the academic year 1984-85. The study topic selected for the year is "Creation and Cosmogony." Application deadline is **September 15, 1983**.
For information contact:
Dr. Rodger R. Rice, Academic Dean
Calvin College
Grand Rapids, Michigan, U.S.A., 49506
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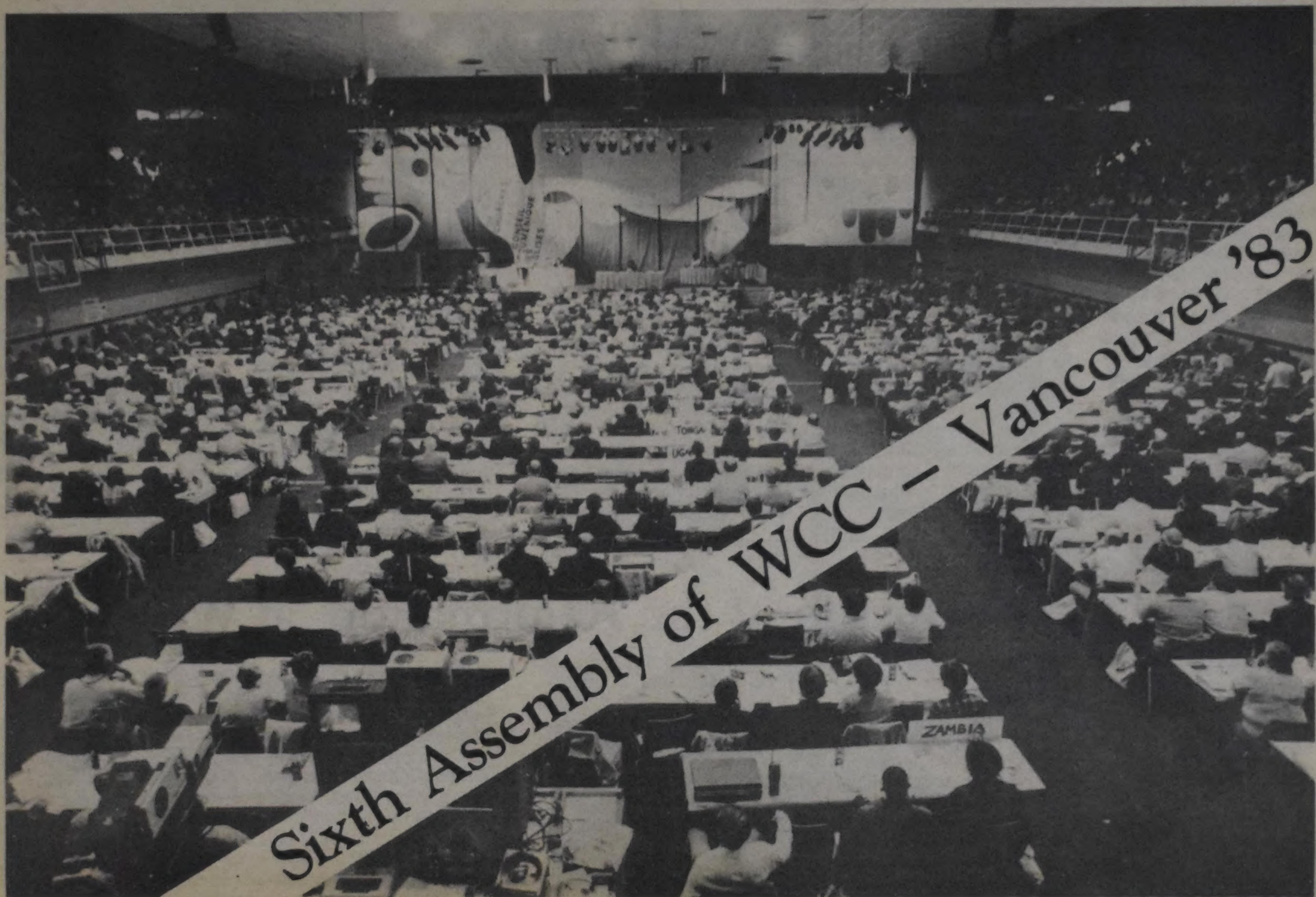
84, Center Fellows have been appointed and will study the topic "In Search of Responsible Technology." Members of the center teams typically include two or three Calvin Fellows selected from the college's faculty, two or three Visiting Fellows and two or three Student Fellows from the college and seminary. The study team may also invite short-term Adjunct Fellows to participate in the studies.

The Governing Board of the Center and the Calvin College faculty have selected as the research topic for 1984-85 "Creation and Cosmogony." The topic proposal, which serves as the guide for the work of the Center Fellows, calls for a thorough interdisciplinary study to clarify the issues and to distinguish among the several aspects of the current creation/evolution debate. Critical of the assumption that the creation/evolution debate is a simple either/or question, the topic proposal sets forth the following study goals:

1. To investigate the nature of Scriptural and doctrinal statements concerning the acts of God in creating, sustaining, and governing the material world.
2. To investigate the nature and validity of scientific statements concerning the properties, behaviour, and history of the material world.
3. To investigate the relationship between Scriptural teachings concerning divine creation and governance, and scientific statements concerning the origin, behaviour, and history of the material world.
4. To develop and articulate principles for Christian scholarship in the natural sciences, and to seek to apply these principles to specific questions, such as, are evolutionary models for cosmic history and behaviour compatible with Scriptural teachings concerning divine creation and governance.

The college is now accepting applications for Visiting Fellows for the 1984-85 year.

Feature



The Assembly hall with official delegates from all over the world seated on main floor

World Council of Churches Assembly — Vancouver '83

Jesus Christ, the life of the world

A.G. Van Eek

Jesus said it — and his claim grips our hearts with its power, its reach, its hope; and the wonder of its grace. Can you imagine yourself joining 3,000 people hard at worship and at work in this common faith — and probing its meaning for the life of all the world now? You are doing this for 18 days. Your partners have brought with them their own experience of faith and life in 300 denominations, in some 150 countries — in every setting of sorrow and joy about which we have read — You learn very soon that others in their country suffer pain and persecution. They, too, come closer to you.

Several members of the Christian Reformed Church shared, in this meeting, the awesome awareness that our world is getting at once larger and smaller. The World Council of Churches met in Vancouver to assert in many ways that our world is God's world. It based its claim on Jesus' death and resurrection. We benefitted from seeking each other's company and reflections on what was happening here.

Delegated observers for the Interchurch Relations Committee of Synod were Dr. Henry Zwaanstra, who teaches church history at Calvin Theological Seminary, and Rev. Henry Numan, who is the minister of the First Christian Reformed Church in Vancouver. Dr. Paul G. and Mrs. Bernice Schrottenboer represented the Reformed Ecumenical Synod. Dr. John Vander Stelt and Mrs. Sandra

Vander Stelt from Dordt College were observing for the International Association for Christian Higher Education. Rev. Ray Sikkema, Hamilton and Dr. George VandeVelde, professor of theology at the Institute for Christian Studies in Toronto, came on their own initiative. Rev. Van Eek was accredited visitor for the Council of Christian Reformed Churches in Canada. Several other persons attended one or more days as visitors. Mr. James Heynen reported for the Banner and Mr. Paul DeGroot for the Edmonton Journal.

The full-time observers met every two or three days. In caucus we shared our experiences and what they mean for ourselves and for the work of our churches. Early in our discussions we decided that we would write a joint report and critique about the Sixth Assembly as we experienced

it. In order to do justice to the assembly and to the readers we had agreed to attend different small-group discussions and hearings. The individual reports will then be compiled into one. When ready, perhaps in December, we will advertise that it is available

squarely in judgment over the demonic powers at work in our decadent world. Delegates and visitors could not escape its force in the following days, as they next explored these sub-themes in four sessions: Life as a gift of God, Life confronting and overcoming

This pre-occupation with the human experience of widespread injustice and suffering also spilled over into the next phase of the Assembly's work. In sectionals, the human condition was successively described as "the challenge to the churches" in Latin America, in Asia, in the Middle East, in Canada, in the Pacific, in Africa, in Europe, in the Caribbean and in the U.S.A. In other words, the relationship of the individual believer to God, though not denied, did not receive the same accent as was given to the benefits of the communal hope of justice and peace on earth in our time. We all were moved to desire biblical Christian action in this hardening world. But we were also impressed with the urgent need of biblical evangelism and structuring of Christian action in every area of human endeavour — as obedient signs of the coming of the Kingdom of God.

In the flow from the Bible study to designing for the work of Christians, their churches and the W.C.C. the Assembly discussed eight tasks. In small groups first, the task studies reviewed the needs, what was being done by the W.C.C., and what regional witnesses and the Gospel demand for now.

The eight tasks are:
Continued on page 8



From l. to r.: Dr. S. Greidanus, Rev. C.T. Fennema, Dr. G. Vandervelde, Rev. A.G. Van Eek, and Rev. H. Numan

for purchase.

The theme was introduced on Monday by Dr. Allan Boesak, pastor and chaplain in the "coloured" Dutch Reformed Mission Church. Dr. Boesak is the president of the World Alliance of Reformed Churches. His message placed the power of God's life-giving Word about Jesus Christ

Death, Life in its Fullness, and Life in Unity. The speakers demonstrated the life-encompassing scope of God's Word. But mostly missing were the biblical motifs of the Kingdom of God and the tension between Christ's present rule and the delay of its completion ("for Thine is the Kingdom — 'Thy Kingdom come!'").

Witnessing in a divided world (Issue 1)

George Vandervelde

For quite some time the World Council of Churches has laboured under the allegation of playing down the areas of mission and evangelism. This charge is especially ironic since it was transdenominational missionary conferences and councils that gave birth to the WCC. Several factors give rise to the charge of a lack of emphasis on mission and evangelism.

One factor concerns undertones of universalism that appear in some WCC documents. Another factor is the preoccupation with social-political questions — the issues of peace and justice. A third factor that could be the occasion for minimizing mission and evangelism is the recent stress on dialogue with people of other religions.

Yet, in recent years, partly in response to the concern expressed by evangelicals, the WCC has done a great deal to give mission and evangelism its proper place. In 1980 an important world mission conference was held in Melbourne, Australia under the theme, "Your Kingdom Come." In 1980 the document

"Common Witness" appeared. It is the fruit of a joint effort by the Commission of World Mission and Evangelism of the WCC and by the Vatican Secretariat for promoting Christian Unity. Finally, 1982 saw the appearance of a highly significant document, *Mission and Evangelism: an Ecumenical Affirmation*.

The report "Witnessing in a Divided World" submitted to the Vancouver Assembly placed missions and evangelism in the broad context of worship, culture and the poor.

The section of the report which received the most attention on the floor, however, was

that on "Witnessing among people of living faiths." In this part of the report there were phrases that could be understood universalistically. Furthermore, at one point the task of missions appeared to be subordinate to dialogue with adherents of non-Christian religions.

Finally, the unique saving work of Christ did not clearly come to the fore. After strong opposition from the floor the entire document was sent back to the committee for reformulation. The final version adopted by the assembly affirms: "To be a witness means to live the life of Christ in the place where we are — it means

speaking about Jesus the Christ, as the Life of the World."

Accordingly among the guidelines for the future work of the WCC the Assembly adopted the following: "Evangelism should undergird the work in all WCC programmes."

The story of the document "Witnessing in a Divided World" reflects much of the dynamics operating within the WCC today. There are tendencies within it that are not clearly biblical. At the same time there are forces at work that push the World Council in a more biblical direction.

I hesitate to credit the evangelicals, both within and out-

side the WCC, overly much for these positive developments within the Council. To be sure, their presence is a force that is reckoned with. But ultimately the force to be reckoned with is that of the Holy Spirit working through His Word.

In coming years it will require deep and careful discernment to determine the precise response of the World Council to that force.

Dr. George Vandervelde is Senior Member in Theology at the Institute for Christian Studies, Toronto. He was an unofficial observer at the Assembly.

In search of the Reformation at WCC

Charles T. Fennema

I had the pleasure of attending the first public worship service of the W.C.C. being held in Vancouver from July 30 through August 10. About 15,000 people were present; among them a choir of about 600 members, an Indian tribal band from B.C., and a host of dignitaries.

Many members of Reformed churches have qualms about this organization let alone joining the W.C.C. as a church group. Yet, when I entered this grand coliseum, and saw the thousands of Christians who all, no doubt, desired to share the theme of this sixth W.C.C. assembly: "Jesus Christ, the Light of the World," I was deeply moved. I realized that not all the people around me were Reformed, nevertheless 15,000 Christians wished to worship our Saviour and Lord.

The service itself was very impressive. There was that massive choir accompanied by organ and trumpets. The music was quite modern, somewhat loud and shrill at times. At least the Assembly showed that it was quite up to date. The order of service was determined by Scripture passages read from the old and new testaments. We even sang a Christmas song after we heard the story of Christ's birth. All the reading, singing, and prayer made me feel close to this massive event.

But why then that mixed feeling? Well, some of the parts in the liturgy did not quite fit the Christian message of "Jesus Christ, the Light of the World." At the beginning of the ceremonies Governor General Ed Schreyer welcomed the delegates from the different countries to Canada. Schreyer took advantage of the situation by giving a rather lengthy speech. Canada is THE country where people try to experience the brotherhood of all men, he said. It was his desire that the W.C.C. would also promote this noble ideal. It does not take much imagination to find out from which corner the wind blew.

Two events in the liturgy I found rather distasteful and unbecoming for a Christian worship service. There was first of all the Indian tribal band. It's great to see the indigenous people of our land at a Christian worship service. After the creation story of Genesis 1 was read and an appropriate hymn was sung the Indian band had its performance.

First there was an Indian dance. Very interesting. But then one of the Indian chiefs gave an Indian account of the beginnings of mankind. Again very



Keynote speaker Jean Vanier, founder of L'Arche Homes for the handicapped, at opening celebration

interesting but really a pagan account of the birth of men into this world. I could not — and still cannot — see what this story had to do with the Christian confession that God created the heavens and the earth.

If this event was added to appease the indigenous people of Canada it was in very poor taste. If it had been added as part of the worship service to show delegates our Canadian folklore it was a farce and degrading for the Indian tribal band. If it was a part of the worship because also our Indian culture might contribute to a broad-minded, all-inclusive "witness" about man's origin, it was plain syncretism — an accommodation which is evil in the sight of a jealous God who alone is the Creator of heaven and earth.

Christ's suffering

The other element which disturbed me in this Christian worship service was the meditation by Jean Vanier, one of our famous Canadian ambassadors for the poor, the outcast, and the mentally disabled. Jean Vanier steals your heart when you meet him. His speech, his appearance, his unassumed authority, his true humility make him a very sympathetic person. Jean Vanier gave a passionate speech about the need for helping, caring for, and sharing with the poor and other unfortunates in our world. Much of what he said was relevant and had a Scriptural base. However, here again I had the feeling that the Christian faith had to be accommodated; this time with some form of humanism. According to Vanier the poor of the beatitudes of Matthew 5 are all the poor and outcasts of the world. Therefore, he could also say — referring to the suffering in this world — "the crucifixion goes on today in our world." As if every suffering in the world is a suffering with Christ.

I do not want to give the impression that the W.C.C. has as its aim the merger of humanism with Christianity or to agree with any interpretation about the beginning of human history. It seems to me that the organization of this worship service was worked out by some of the mainline host churches from Canada. I thought: If our Reformed involvement could have been worked out in a positive way by becoming full members of this W.C.C. perhaps we could have prevented or corrected some of those flaws.

The next day I heard some speeches which were very biblical and very positively Christian. In conversation with some other Reformed brothers and sisters at the conference we noted that today the greater segment of the W.C.C. is definitely evangelical since the majority of representatives, it seems, are from Third World countries.

In spite of the weaknesses in this Sunday worship service I noticed too many good signs of a Christian spirit to ignore this Council and to see it as an irrelevant attempt in its struggle with some very basic issues, many of which we have not solved by a long shot. Let us hope that the main theme of this year's assembly may have a positive influence and direction in the deliberations of the World Council of Churches: "Jesus Christ, the Light of the World."

Rev. Fennema is pastor of the Bethel Christian Reformed Church in Edmonton, Alta.

WCC Assembly

Continued from page 7

1. Witnessing in a divided world.
2. Taking steps toward unity.
3. Moving towards participation.
4. Healing and sharing life in community.
5. Confronting threats to survival and peace.
6. Struggling for justice and human dignity.
7. Learning in community.
8. Communicating with conviction.

Accompanying articles give you the first impressions of our observers on issues 1, 2, 6 and 8. What you have read was written within a day since the Assembly finished its work.

In a following issue of *Calvinist Contact* I would like to report on the other four areas, on the tent, the totem pole, the market place, the accents, the "BEM," the Orthodox, and the Program to Combat Racism. The report of the General Secretary also deserves your attention. But first I encourage you to read I Peter 2, about the challenge that we become a house of God, made of living stones.

Rev. Arie Van Eek is the Executive Secretary of the Council of Christian Reformed Churches in Canada. Besides being an observer for his organization he also represented Calvinist Contact as reporter.

Is the WCC taking steps towards unity?

Paul G. Schrottenboer

Is church unity sober reality or wishful thinking? Are the churches of the WCC actually drawing together or are they as far apart today as they were in 1948 when the WCC was established? In posing this question we are not asking whether the WCC is becoming more united politically, but theologically. So, can we say on the basis of Vancouver '83 that the WCC is taking steps theologically towards unity? It was in that context that the WCC assembly issued its report bearing the above title.

This question is of importance for reformed christians who have stood aside from the ecumenical movement because they thought that this movement by-passed the difficult theological questions and sought rather for an insipid lowest common denominator for theological agreement. Since we ourselves may have held this view we must be doubly interested in the answer to the question whether the WCC is actually taking steps towards unity.

To answer the question, we shall comment briefly on the document "Baptism, Eucharist (holy communion) and Ministry" (BEM) and the comprehensive theological project of the WCC's Faith and Order Commission on reaching "a common understanding of the apostolic faith." For the time being we shall leave out of consideration the studies that have been done on the unity of the church and the unity (or renewal) of human community i.e., all of human kind.

The claim was made in Vancouver that the statement on BEM is the most significant theological document in the ecumenical movement in 50 years. This claim is based on

the fact that in F and O a "convergence" has been reached in the three controversial areas of baptism, eucharist and ministry among Protestants, Orthodox and Roman Catholic theologians. A convergence, it has been pointed out, is not the same as a consensus.

To speak of a convergence is to speak of a "statement which arises out of diverse ways of experiencing the same faith, but which points to a common life and understanding not yet fully attained or experienced." A consensus means "that experience of life and articulation of faith necessary to realize and maintain the Church's visible unity." Convergence means that those who previously differed have come far on the way to agreement, but have not reached the full agreement that consensus indicates.

The convergence of the theologians does not mean that the church leaders are all of the same mind, nor that the churches generally are ready to receive the work of the theologians and draw the consequences from it. In order for the churches to reach that stage, a long process of reception will be necessary. Actually it is held by many that only a general council of all Christendom can claim a consensus and that such a council is likely for the future. As it is now, however, although such a full agreement is perhaps a long way off, it is unprecedented that at the present time hierarchical churches such as the Roman Catholic and Orthodox have to deal with a statement agreed upon by churches they have considered schismatic. That too is a step forward.

When we now look at the other topic given prominence in the report on steps toward unity, namely reaching a common understanding of the apostolic faith, then we find an



The elements used at the Lima liturgy: Unleavened bread was baked on campus by a residence-hall cook; the ceramic goblets and plates with ecumenical logo were handmade by a local potter.

equally gratifying development, but one that has not progressed nearly as far as BEM. It is gratifying because the direction and purpose is correct. It indicates that there is a general conviction that we must reach agreement not on the ground of what all are ready to believe today, but on the basis of the apostolic faith, that is, on the teaching of the apostles found in the New Testament. Here, and here alone, can true unity be found,

If it is to be what the Heidelberg Catechism calls the "unity of the true faith."

In order to make progress toward that common understanding of the apostolic faith, work is being done on the Nicene Creed, the ecumenical confirmation that is most widely accepted today as being a summary of what the apostles taught and the early undivided church believed. That confession is truly trinitarian and safeguards the full

deity of the Son of God. The only basis for the churches to become truly one it is said, must be a common agreement on what the Scriptures teach. Hence we can only applaud the efforts that are made to reach that agreement. It is thus an ecumenism backward through time, going all the way to the first century and at the same time a reaching outward today to the divided churches.

What is also needed, as acknowledged by Vancouver '83, is that the churches today must confess that apostolic faith in relation to the contemporary challenges of the gospel. In other words, the churches should be united not only in their agreement on the foundation of the faith in the teaching of the apostles, but also on their task as God's people in the world today. They seem to be calling for a contemporary testimony.

To reach agreement in this contemporary challenge is a much greater task than to reach the common understanding of the Apostle's witness. How far the Assembly in Vancouver has come may be learned from the reports of the other issues the Assembly faced and are described in other articles on the Assembly.

When all is said and done, this much must be said: the work done by the Faith and Order Commission in the document on Baptism, Eucharist and Ministry and the efforts undertaken toward reaching a common understanding of the apostolic faith are beyond doubt significant steps toward unity.

Dr. Paul Schrottenboer is Executive Secretary of the Reformed Ecumenical Synod who attended the Assembly as an observer.

A focus on peace and justice (Issue 6)

Arie G. Van Eek

In the first week of the Assembly delegates and visitors listened a lot. They listened with special care to their brothers and sisters from the major regions of the earth — at least two times. Each region spoke of life in the midst of death. Each spoke also of the challenge to the churches in their countries. Individuals told their stories in small groups and before the full house. They did not ask for pity. They did demand that we, Christ's body, be one in bringing Jesus Christ, the Life, to their world.

They all appealed to see Jesus Christ in action — as He used to be on earth. They were drawn to the Christ who healed the sick, who fed the



Dr. Allan Boesak

hungry, who proclaimed release to those in bondage, who set at liberty those who were oppressed. They were united in the belief that Jesus meant business when He claimed the Holy Spirit had anointed Him to preach good news to the poor (Luke 4). With evangelical fervour they drew the damning contrast between what is, and what they believe Jesus Christ has promised in the Life of the World. Their number seemed endless, their needs so similar, their expectations so close to what Jesus said He expects of His followers (see Matthew 25).

Led by South Africa's "coloured" minister, Dr. Alan Boesak, followed by the mothers from Guatemala and the Pacific Islands, with the witnesses from Asia, Europe

and North America close behind them — we learned of fear and militarism, separated families and segregated societies, the outcasts and the racial minorities, the hungry and the uprooted, the weapons testing and the fallout, the despair and the anger. But all impressed on us their faith in Jesus' prayer "Thy Kingdom come."

They did not give us political statements based on a Marxist analysis. Nor were they bread-and-butter Christians — concerned only for material well-being. But they surely conveyed in strong and clear language that Jesus was bread for them, and for their children.

In some working groups the pieces of this picture formed a compelling backdrop to their

first question: "Why should we become involved in striving for justice and human dignity?"

The following answers came from many participants: God made us stewards of his good creation, to use it responsibly, preserve it for future use, and share it with fellow human beings. We believe God is merciful and just. He made us to be in his own likeness, to obey his comprehensive love-command. We ourselves were reconciled by God to Himself and to each other. In our new freedom we experience together human dignity, worth and justice. We do also testify that we really come alive ourselves in this freedom when we share the new life.

By contrast, we taste the Continued on page 10

The task of communicating credibility (Issue 8)

Henry Numan

The communications issue begins with what it is we have to share and say (the Gospel) rather than how to go about sharing or saying it. The choice of media and the methods for using them are linked to this sharing. The question that was much discussed and debated in the group was: Is there such a thing as the Christian understanding of communication, and if so what kind of communication should this be?

Included in the discussion was the fact that the World Council of Churches is very much concerned about its own image; how do people (Christians in particular) perceive the WCC, and is that which this ecumenical body communicates done with credibility? Furthermore, the technological revolution in communication has given rise to much concern for the matter of who really controls the media, and does the "what" that needs to be said conservatively get distorted ultimately by the "how"?

Already in 1968 at the Uppsala Assembly of the WCC a statement on communication was issued, entitled *The Church and the Media of Mass Communication*. This statement dealt with the role of the media and the church's responsibility in the whole issue of communication. That was in 1968 and much has happened since that time to affect the understanding of communication. Crucial to this all is this: If Christian communication is to have substance and credibility then truth as it is found and shaped through Jesus Christ becomes wider and richer in scope because of the One of whom we speak. There is then no neutrality in transmitting the message of Christ to the world today, for Chris-

tian communication must be open to deal with all of life and the whole creation. Can the church and the Christian then communicate in such a way that the message can be pre-



The Assembly has a daily newspaper called: CANVAS

sented objectively and that the subjective influences of the person and church can be avoided?

There are obviously many factors which limit the credibility of communication, and the challenge always remains to devise new strategies to overcome these factors in order that a sense of objectivity may be achieved.

It is precisely on the matter of communicating credibly that the WCC comes under criticism from time to time. The WCC has felt the strong need to speak out on issues of peace, justice and human rights because of the convictions that God's Word compels a speaking out and an implementation of action. Much criticism in recent years has been focussed, for example, on the Program to Combat Racism (a small but very visible part of the Justice and

Service Commission of the WCC). And at the Vancouver Assembly communicating credibly a message to the world came under heavy criticism on account of the weak resolution supporting United Nations' efforts towards peace in Afghanistan.

Whereas open criticism by the WCC is made against the USA and other western nations at the Assembly, it appears that in the case of USSR atrocities there is an unbalanced, one-sided and weakly-worded approach. There was much debate on the floor and open criticism was voiced by delegates in regards to the blatant inconsistencies, and it is clear that such an approach gives rise to the accusation of lack of credibility in communication.

However, in order to maintain a balance as to what was dealt with in addition by the WCC on this issue of communicating credibly the following was also presented:

The church must relate to the media in a manner which is pastoral (understanding tensions and affirming human values), evangelical (proclaiming with humility and conviction the truth entrusted to it), and prophetic (providing continual critique of the mass media). The conviction of the WCC is that in the widest sense of the term, communication is one of its primary responsibilities (the Vancouver Assembly was considered to be a prime example of that). Language, therefore, plays an important role.

Alternate forms of communications should be attempted. The advance of technology and electronics in the mass media should be closely observed. Criteria for establishing credibility were provided, such as intention, content, style, dialogue, appropriateness, and "value reversal" (value reversal re-

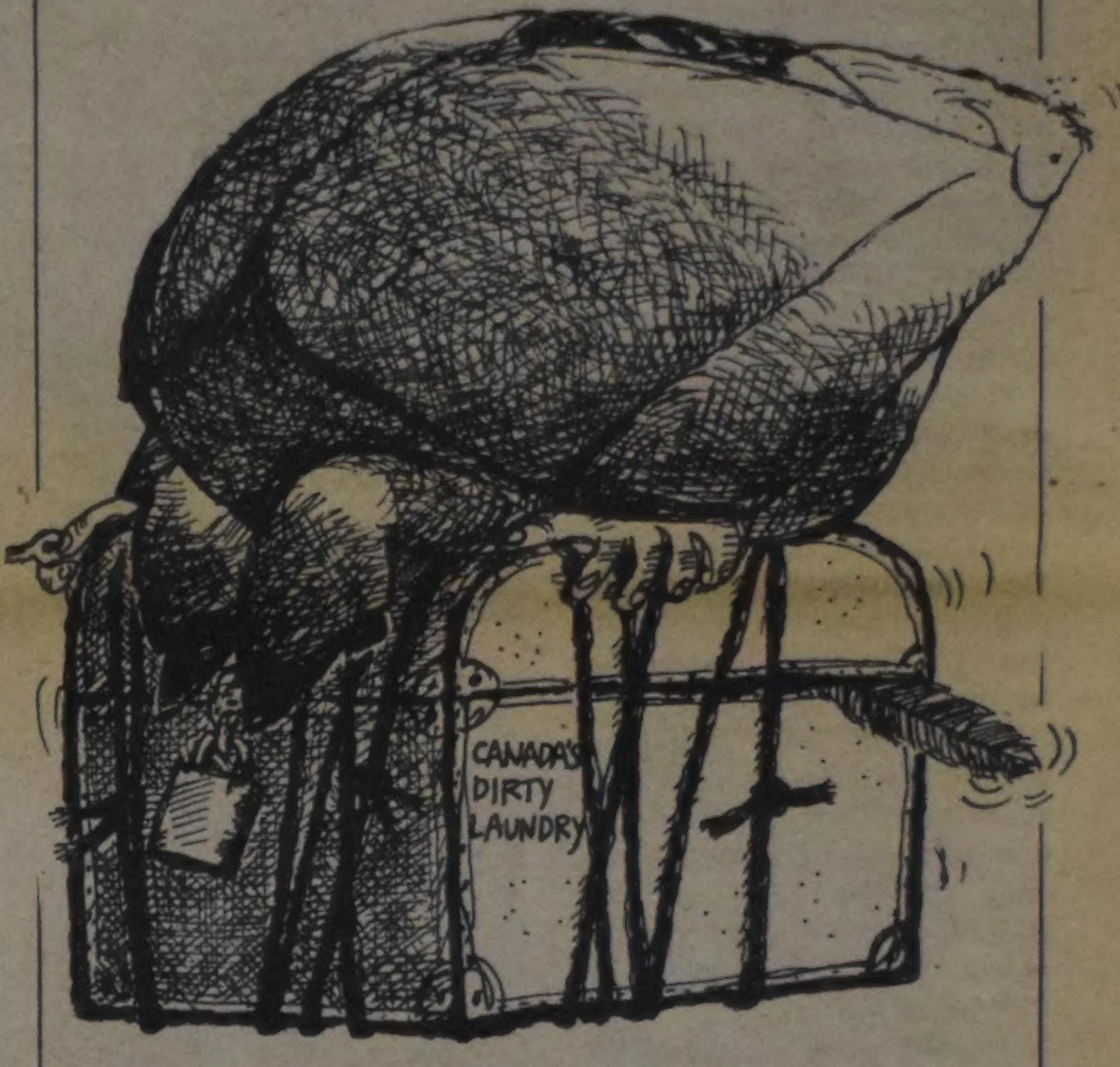
fers to the twisting of the story by secular reporters who do not share the beliefs of the people whose story they try to tell). Finally, in order to improve the quality and effectiveness of Christian communication, the study of communication in its broadest sense should be integrated into theological training programmes.

From this issue report by the WCC the all important matter of the "what" (the gospel, "Jesus Christ, the life of the world") was reaffirmed, even though a great deal of the report itself dealt with the

"how" (the vehicle). It is precisely to the matter of the "what" that the WCC must continue to address itself in order that credible communication may result. Critical evaluation as well as involvement for attempting this by our own denomination are much in order.

Rev. Henry Numan is pastor of the First Vancouver Christian Reformed Church, BC, and was "official visitor" to the Assembly, representing the CRC denomination.

Claudius



A Focus on peace and justice

Continued from page 9
beginnings of personal and communal death when we are divorced from our family, our community, our land-base, our environment and our culture. Life is opened up by the Spirit of God. In Him we can enable some, and move others, to seek justice, love mercy and walk humbly with our God (Micah 6:8). As we share our faith in Christ, his love casts off the yoke of fear and resists the terror of death.

But we experience all of this as dying and coming alive again. For we experience the pain of the oppressed. We confess to our poverty in spirit. We are reluctant to let go of our own idols. We have to get close to the poor of the world, if we really want to drop life-patterns that please ourselves, but hurt them. Only then do we find that we were

our own worst enemies. Working for such justice among people, we taste the flavour of true and stable peace.

The next question was much harder: What can the Christian churches do that may help to restore just relationships among persons and peoples? The six-page resolution from the Assembly began to say "We have come to proclaim our common faith in Jesus Christ, the Life of the World; to confess that Christ is our peace." Some of the horizontal ideas of guest speakers were sifted out in the Statement to the churches. The churches spoke — there were strains of the Gospel's promise and power in it. It was not specific in naming all oppressive regimes — if the Assembly had done so, those governments (if) named,

would make it even harder for the churches in their land to carry on their work in the midst of oppression.

It failed to set forth clearly what the biblical calling is for governments. In this omission, the World Council may feed a negative attitude to governments in general. Churches may fall into the trap of holding themselves responsible for bringing justice and its fruit of peace to their country. The sovereignty of the spheres of human authority and responsibility is nearly unknown: observers of Calvinian persuasion wished they could have spoken out to the churches, especially the young ones.

What can Christians do about the injustices in the world? The World Council traces the arms stockpiling

and trade since Hiroshima and Nagasaki. It places side-by-side the ongoing suffering of a billion people in the world and the two billion dollars expended on armaments each day. It calls the churches to "the Biblical vision of peace with justice for all, of wholeness, of unity for all God's people." It affirms that "no nuclear war can ever be justified, since the destruction it causes will be far out of proportion to any possible benefit derived from it." Since the concept of "deterrence" is effective only on the threat of possible use of the bomb, deterrence has not created a climate of peace but a spirit of fear, disunity and further threats to peace.

Council urges the churches "to continue to call attention to the economic injustice, oppression, exploitation and increasing tension, including

further restrictions of human rights." "Christians should give witness to their refusal to participate in any conflict involving weapons of mass destruction of indiscriminate effect." Instead, Christians should support each other in love as they "seek together to be faithful to our common calling to proclaim and serve our one Lord, Jesus Christ, the Prince of Peace, the Life of the World."

The World Council encourages every church to action that will translate its long-held vision of working toward a just society, a society in which its people can participate in making the decisions that effect their lives — and to living in such a responsible manner that earth and all that it contains and can produce will sustain and nourish life in its God-intended fulness.

Education

Reaction to "In Their Father's House: A Handbook of Christian Educational Philosophy"

Forging towards a philosophy of Christian education

In 1981 a Christian Schools International (CSI) task force prepared a discussion paper entitled "Christian Educational Philosophy: A Creedal Summary" which was to deal with "strategies in Christian education for the 1980s." In response to the reaction and evaluation on the paper, the task force submitted a sequel entitled "In Their Father's House: A Handbook of Christian Educational Philosophy," in March of 1982. The paper points out that God gave man three commands, to live in piety (to love God), to live in community (to love one's neighbour as oneself), and to live in cultural obedience ("fill the earth and subdue it"). Education, notes the report, should make the student aware that this is God's world; it should be affirmative. It should also lead Christian students to work towards a changing, a transformation of that which is not right in this world. In view of the Christian's mandate to do so. In a speech addressed to the Ontario Christian School Administrators Conference in Paris, Ontario last September, Dr. John Bolt of Redeemer College presented "A Critical Response to N.H. Beversluis' 'In Their Father's House.'" What follows is an abbreviation of that speech.



John
Bolt

Christian's attitude to culture and the cultural mandate?

Professor Beversluis refers to both Old and New Testaments, to both the missionary ("Go and make disciples of a nation") and the cultural ("Fill the earth and subdue it") mandates but his educational perspective is, I suggest, almost exclusively shaped by the cultural rather than the missionary mandate. Some important questions arise at this point.

Does the missionary mandate not affect our understanding of the cultural mandate? Does the New Testament allow us to continue to say that our primary Christian task today is the fulfillment of the cultural mandate: Is it our task to transform the world or are we simply to be witnesses, sign posts to the coming kingdom of God? What does it mean for Christian education as a cultural activity that the New Testament's basic understanding of Christian existence in the last days is the idea of pilgrimage (or sojourning), that we are pilgrims (or sojourners) whose

"I believe that the idea that the primary responsibility of Christians is to transform or change the world can lead to a distortion and one-sidedness in Christian ethics."

citizenship is not on earth but in heaven?

What is needed, I suggest, is a trinitarian framework in which the human (and Christian) cultural project is placed within the context of the works of God in human history.

The Heidelberg Catechism (Lord's Day 8) provides us with a useful division of God's acts as they are confessed in the Apostle's Creed. These articles are divided, according to the Catechism, into three parts dealing with God the Father and our creation, God the Son and our deliverance, God the Holy Spirit and our sanctification.

This division, which must

not be made absolute in the sense that God the Son and Holy Spirit are absent from creation or that God the Father is absent in the work of deliverance and sanctification, nevertheless gives us a useful theological (as opposed to Niebuhr's sociological typology) tool for understanding how different Christians understand their task in the world.

To perhaps oversimplify a bit: Christians who emphasize the first article (creation) will stress affirmation of creation and culture; Christians who emphasize the third (sanctification) will stress the holiness of living and separation as the key to a Christian lifestyle.

Beversluis' vision dominated by the creation theme

It is, of course, easy to say, and much harder to implement in concrete fashion, that a proper Christian approach to life in the world must be fully trinitarian and must include the cultural mandate, the missionary mandate, and the call to holiness.

Professor Beversluis, to be quite fair to him, does refer to all three. Yet, it is also fair, I believe, to note that his educational vision is dominated by the first article and the emphasis upon creation/culture. There is what I might call a creation-transformationism which utterly dominates this paper. Recognition is given to the fall, to the remaining vestiges of sin and the need for cultural discrimination, but this is overshadowed by the numerous references to affirmation and transformation.

The reason for this, I believe, is that Professor Beversluis all too quickly moves from Christ's redeeming and reconciling work for man back to creation and culture. The argument runs like this: 1) Jesus Christ came to restore all things including culture; 2) Through his death all things are in principle restored; 3) Since all things are restored in principle we must go back to the beginning (Genesis, cultural mandate) to understand the nature of Christian life in the world today; 4) Our primary task as Christians is thus to restore or transform culture.

Now I do not quarrel with the basic notion that redemption means the restoration of creation, provided that one realizes that salvation in Jesus Christ does more than merely restore the original creation. Jesus Christ is more than merely an obedient Adam. He guaranteed full and final, definitive fellowship with our Father in heaven. The new heaven and new earth are more than a return to the old heaven and earth. The new Jerusalem is more than and not merely a restoration or return to the Garden of Eden.

What I do quarrel with is the idea that because all things are being made new (which is not exactly identical to restoration,

incidentally) that our primary task as Christians in the world must be determined by the beginning, by the creation, by the cultural mandate. The march of world history is not, according to the New Testament, determined by our cultural activity, not even discriminating cultural obedience, but by the preaching of the gospel. "And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come" (Mt. 24:14).

The delay of the parousia is not affected by our cultural activity but rather rests upon the patience of God: "The Lord is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any should perish,

"I am less convinced than I was some years ago that our Reformed confessions are unsuitable for our Reformed schools."

but that all should reach repentence" (II Peter 3:9).

The period in which we live, the age of the Holy Spirit (after Pentecost) is characterized by the holy and pilgrim character of the Christian life in which missions and the patience of God toward man's sin are the dominant characteristics. "You are a chosen race, a royal priesthood, a holy nation, God's own people; that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light... Beloved, I beseech you as aliens and exiles to abstain from the passions of the flesh that wage war against your soul" (I Peter 2:9,11). It is striking that the New Testament nowhere commands the early Christian to transform their culture.

Concretely, now what does this mean?

Please note well that I am not saying that the work of our Lord in redemption (and our corresponding task in mission) or the work of the Holy Spirit in sanctification (and our corresponding task in a holy, pilgrim life-style) replaces the cultural mandate. Of course not. Even the Amish (Mennonites) cannot avoid all culture, they have simply affirmed a specific cultural era (the 16th century) as normative for them in protest against our cultural era.

What I am saying is that the age in which we live, the age of the Spirit, the last days, drastically qualifies the way we understand our cultural responsibility today. We are not simply, by virtue of Christ's work, restored to the pre-fall situation. The language of

transformation jumps much too quickly back to creation assuming that such restoration is a full present reality.

Specifically, the work of the Holy Spirit in spiritually discerning the times must be a (if not the) cultural/educational responsibility of the Christian school. Not only must Christian school teachers have insight into the structure of creation they must above all be spiritually sensitive and live holy, pilgrim lives. They must be able to read the "signs of the times" and give the children guidance through instruction and personal walk of life, not only in the creation in general, but in the creation in our times. It is, in my judgment, an incredible omission that Professor Beversluis does not include this aspect of spiritual discernment in his list of teacher qualifications (on p. 29).

I do not, as you can guess from this, consider it to be a mark of fundamentalistic legalism that our Christian schools demand a holy walk of life from their students in matters of dress, speech, and interpersonal relations. I do not consider it a sign of evangelical enthusiasm or a violation of sphere-sovereignty for teachers in Christian schools to press the missionary mandate of Christians in our age. I do not consider it a mark of unwanted pietism that teachers, in Christian schools, actively seek to develop a devotional life in their students. Nor do I consider it to be unReformed and Anabaptistic for teachers to challenge students in certain circumstances to abstain from some areas of culture because of potential conflict with a Christian life of discipleship.

There are times when Christians must simply say no, when transformation is closed to them. It is necessary to distinguish a deliberate principled abstention from culture (asceticism, Anabaptism) from a strategic abstention which arises out of spiritual discernment. The early Christians refused to join the Roman army not so much because they were principled pacifists but because they could not confess: Caesar is Kurios (Lord). If a Christian school only does this (teach devotion, abstention, holiness, and separation, etc.) and fails to give insight into the creation it is, of course, failing its duty.

To put it crudely, we don't desire spiritually sensitive, dumb teachers. By the same token if a Christian school excels in giving insight into creation, stresses the cultural mandate and forgets that our life in creation and culture is, as New Testament people, qualified by our living in the last days, our Christian schools will go the way of the world. For that reason, I am deadly serious when I say that the issues involved in Professor Beversluis' paper are crucial for the future of our Christian school movement if not for the kingdom of God.



For the love of cranes

Margaret Griffoon

While some people are busy destroying God's creation, others such as wildlife biologist Ernie Kuyt are trying to restore the natural balances.

Fifty-four-year-old Kuyt has been involved since 1965 in studies and field work to preserve the near-extinct whooping crane. He has also written many magazine articles and reports about these birds.

"I have always been



An adult whooping crane

interested in wildlife. Even in Holland, as a youngster (he was born in Velsen), I was interested in birds - I was a member of the N.J.N., the Dutch youth organization for nature study," said Kuyt.

Kuyt, who came to Canada with his family in 1947, still reads and speaks Dutch, but says his vocabulary in that language has changed little since that time.

In Canada he became involved with whooping cranes in 1965 while living in the North West Territories studying wolves. Kuyt, who works for the Canadian Wildlife Service,

lived a total of 17 years in the NWTs, transferring to Edmonton in 1976. He still does summer field work in the NWTs with whooping cranes. His business card is a reflection of how much he enjoys his work - it has a caricature drawing of his head on the body of a whooping crane!

Whoopers, as they are commonly called, were never plentiful, and when man began to settle across North America and use their nesting and feeding grounds for agriculture and later for industry, the few thousand birds that were around began to disappear, and no one saw any for years.

Then some whoopers were spotted in 1722 and later around 1748. There were a few more sightings over the years, but by 1941 there were just 21 whoopers known to be alive, nearly all of them in the NWTs. Today there are 88 whoopers living in the wild, thanks to the dedication of experts such as Ernie Kuyt.

Whoopers are the tallest birds in North America, (the males weigh seven or eight kilograms, stand nearly one and one half metres tall and have wingspans of more than two metres). Whoopers fly more than 320 kilometres a day when they're migrating and they've been tracked flying at heights of more than 3,600 metres above sea level.

Their call is a loud bugle, according to Kuyt. "It's quite similar to that of a sandhill crane. When a mated pair calls during spring courtship, the "duet" is in the form of a "unison" call with each bird sounding its trumpet-like bugling and, the whole, a beautifully blended, truly wild sound.

Kuyt's work with these birds involves flying over whooper nesting grounds in the NWTs and monitoring their nests.

This is part of a unique program Canada is involved in which sends Canadian whooper eggs down to Idaho, where they are hatched by foster parents, greater sandhill cranes.

The fostering program has been going since 1975, and it

has now reached the point where it's a masterpiece of timing. This is how it works.

Kuyt's job is to keep a close tab on the whoopers as they return from their winter migration spot in Texas, 4,000 kilometres away, toward the end of April. (Whoopers, it is

areas), picks up one of the eggs and carries it back to the helicopter, where it goes into a portable incubator. The first time he made the transfer, a special Styrofoam egg carrier had been prepared for him — but he forgot it. So Kuyt used a sock to carry the eggs instead, and he's stuck with a sock ever since. (He believes in doing things exactly the same way, year after year. He also believes that he should not eat any omelets or scrambled eggs, indeed, that he should not break any eggs during the week before the egg airlift: "I think I ought to psyche myself up, and I couldn't do it by breaking eggs.")

The helicopter makes two trips from the nesting area to Fort Smith, a distance of 65 kilometres. Kuyt insists on the second trip so there's no possibility of losing all the whooper eggs in the event of an accident.

The eggs spend the night in Kuyt's apartment, in an electric incubator, with Kuyt or someone else monitoring the temperature constantly. The following morning, early, the eggs are rushed to the Fort Smith airport, put aboard a Learjet, and tucked carefully in a portable incubator. Three hours later the jet arrives in Idaho Falls where a helicopter waits to take them to the Gray Lake refuge where they will be placed with their foster parents, the great sandhill cranes.

According to Kuyt it will be sometime before biologists can put whoopers off the endangered species list. "If the NWTs population numbers 40 breeding pairs or 80 breeding birds plus a like number of non-breeders, and if there are 20 pairs in Idaho, then I think we can afford to relax a little. This will not occur before 1995," said Kuyt, who clarified that this is only an estimate because no definite figures are available, as so much depends on the weather.

For example 13 whoopers didn't make it down to Texas in the fall a few years ago, and nobody knows why, although experts suspect they died in a severe storm.

But with concerned people such as Ernie Kuyt, we can be assured that every effort will be made to save these lovely, rare birds.

believed, mate for life, and they usually arrive in pairs, though sometimes a mother, father and offspring from a previous year will show up together. Kuyt generally makes a flight over the nesting area every second day, and spends two or three hours searching for whoopers, plotting the locations of their nests, and — truly — laying his life on the line because the engine of the little aircraft he usually charters could knock out and there would be no place for him to land.

With an assistant, Kuyt makes maps that show the location of every nest, and after the whoopers have had a chance to lay their eggs, they begin to make low aerial passes so that the nesting whoopers will stand up and reveal the contents of their nests. Kuyt makes special note of the nests that have two eggs — for the past three years there have been 13 or 14 two-egg nests each year — and, when the day comes for him to pick up the eggs, he knows exactly where to go. From those nests that have two eggs he can take one, so that he doesn't upset the bird's future mating and nesting habits. He makes the pick-up with the aid of a helicopter, which sets him down near a nest.

The machine's clatter always makes the whooper leave her nest (she returns soon after it leaves), and Kuyt sloshes through the muck (the nests are found in the muskeg).

Some of the preceding information is used, with permission, from *The Review*, issue number 2, 1983, an Imperial Oil Limited publication.



Ernie Kuyt with a whooper chick

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REDEEMER Reflections



THE REDEEMER COLLEGE NEWSLETTER

Volume 1, Number 6

August, 1983

Redeemer Extension Courses

Members of our supporting constituency are encouraged to enroll at Redeemer College as part-time students, either on a credit or audit basis. For the purpose of continuing education and/or personal enrichment, many individuals decide to join us at Redeemer College as part-time students. Most classes in almost all the subject areas are open to part-time students.

Most part-time students enroll in one of the evening classes but a few have also enrolled in our regular daytime classes.

Admission is open to any interested individual, regardless of whether or not they have completed high school. This program is of particular interest to the mature student over 21. During the past academic year, no fewer than 78 part-time students were enrolled at Redeemer College, some of them coming from as far away as 40 miles. Normally, daytime classes are offered Monday, Wednesday, and Friday for one hour each or Tuesday and Thursday for one hour and a half each. Evening classes are normally held once a week for three hours.

The cost per term or semester (14 weeks plus 1 week exams) is \$460.00 if the course is taken for credit and \$230.00 if the course is taken for audit. Part-time students who take the course for credit and who are members of supporting churches of Redeemer College, are eligible for the institutional grant (\$90), reducing the cost of the credit course to \$370.00. Part-time students who are enrolled in a particular course on a credit basis receive normal college credit for their efforts, which is recorded on their official college transcripts. Audit students participate in the class, but do not write tests or exams. They receive official college transcripts indicating that they have taken a particular course on an audit basis, but they do not receive college credit.

For a full list of courses available, please check the college calendar or contact Arend Kersten at the Office of College Advancement at Redeemer College.

Fall Term 1983 (Sept.-Dec.)

While part-time students are eligible to enroll in most classes in almost all of the subject areas at Redeemer College, three courses have been

specifically scheduled to meet once a week on Thursday evenings in order to permit the enrollment of more part-time students. The course, professor and course content are described below.

For registration, please contact the Office of College Advancement.

1. English 103-Instructor - Prof. Hugh Cook Introduction to Literature

An Introduction to the three main genres of literature: fiction, poetry and drama. Emphasis will be placed on a structural analysis of these three genres: what makes each genre what it is? How does each communicate its meaning? Students will examine literature representing a wide range of time and place: from ancient and medieval to contemporary, from Canadian and American to British and European.

2. Psychology 121-Instructor - Prof. Harry Van Belle Introduction to Psychology

An Introduction to Psychology as a special science. It includes such topics as the history and theory of psychology; the biological foundations of psychology, the nature of human development, emotion, motivation, sensation, perception, learning, cognition and language. (Note: Students who enroll in Psychology 121 should be prepared to enroll in Psychology 122, which will be offered the second semester).

3. Theology 251-Instructor - Prof. John Bolt Reformation Theology

A study of Christian doctrine as formulated by the Reformed branch of the Christian church. Comparisons will be drawn between Reformed theology and that of other branches of Christendom. Calvin's Institutes of the Christian Religion will serve as the basic text.

(Note: Theology 251 is an upper level course at Redeemer College and part-time students who wish to take this course for credit, must have completed either Religion 103 or 104 for credit, or have advanced University or College standing or have the explicit permission of the Instructor to enroll. Students taking this course on an audit basis do not need to have completed Religion 103 or 104).

Winter Term 1984 (Jan.-Apr.)

It is anticipated that the following courses will be available to part-time students. Continued on page 2...

From the President:



Rev. Henry R. De Bolster, President

the College. We are convinced that each of them will be an asset to the instruction given at Redeemer College. May I ask for your prayers for these instructors as well as for our full-time faculty and staff.

As you know, we have been saying all along that Redeemer College wants to serve the community. That is why we have some **special courses** reserved for the **evening** so that more people of our community will be able to attend. Make sure that you read all about it in this **Reflections** issue.

We are looking forward with a lot of excitement and anticipation to begin our second year. Just like last year, we want to make that beginning a very special event. We are very much in need of God's blessing; therefore, we hope to come together on **Labour Day** to pray the Lord that He will bless us, that He will strengthen us, and that He will be the one who directs us in our College. At the same time, we want to be inspired as we begin our second year. That is why we invite you to be present at our **second Convocation** which, as you will read elsewhere in this issue, will take place on Labour Day at two o'clock in the afternoon.

Usually a Convocation is somewhat of a formal academic meeting, especially designed to address the students and the faculty. However, we want to do more at our Convocation. We want to remember all of Christian education, also the education given in the name of the Lord at the elementary and secondary levels. We all need to be inspired, and to know from one another that we pray for each other. Therefore, in addition to our Convocation, we really want to make this **Christian Education Day** when we invite all our Christian school supporters to come and receive encouragement for the new year.

At the same time, we hope to present **one-year certificates** to some of our students who qualify. It promises to be an exciting afternoon. May we ask you to reserve that afternoon to come together to be with us, and to begin our school and college year together in the Lord. I am anxiously looking forward to seeing you all at the Centenary United Church in Hamilton, the same place where we were last year. Hearty greetings and God's blessing to you all.

Rev. Henry R. De Bolster, President

REDEEMER COLLEGE:

It's not just a matter of the head!
It's a matter of the heart!

14 Part-time Instructors at Redeemer

The Redeemer College faculty consists of nine full-time professors and 14 part-time instructors. Because a number of part-time instructors have joined the faculty at Redeemer College, numerous additional courses are available to full and part-time students.

For the benefit of our members and supporters, we present some biographical data on each part-time appointee.

Margit Alders: (French) Mrs. Alders is back for her second year at Redeemer College as an Instructor in French. Mrs. Alders has extensive learning and working experience with French, including nine years in High School, four years at University and nine years as a translator. She earned a diploma from the University of Saarbruecken, Institute of Interpreters. Very popular with students last year, we are excited that Mrs. Alders has decided to rejoin us again for the '83-'84 school year.

Dr. John Boersema: (Business - Introduction to Financial Accounting) Dr. Boersema currently holds an Executive position in the Programming Department of Shell Canada Ltd. After earning an Honours B.A. degree in Business Administration at the University of Western Ontario in London, he earned his Ph.D. in Business and Applied Economics at the University of Pennsylvania. In Philadelphia, Dr. Boersema has written two books and numerous articles and papers. His most recent article was published in *Reformed Perspective* in February, 1983, entitled, "A Judeo-Christian Defense of Free Enterprise? — THE Christian Alternative?" With his academic qualifications and his practical experience at senior levels of management in a multi-national corporation, Dr. Boersema promises to be a very valuable addition to the Redeemer College faculty.

Peter Bulthuis: (Geography) Mr. Bulthuis is back for his second year at Redeemer College. He is currently a teacher and Vice-Principal at Smithville District Christian High School. Mr. Bulthuis has a Masters degree from McMaster University, an Education degree from Brock University and has completed the requirements of the Christian Teacher Certificate through Calvin College.

Ysbrand de Bruyn: (Mathematics - Calculus) Mr. de Bruyn is currently a teacher at Toronto District Christian High School where he has taught for five years and is Head of the Mathematics Department. He earned his Masters Degree in Mathematics at the University of Toronto in 1974 and has completed the course requirements towards a Ph.D. degree there. He has an Ontario Teaching Certificate, including Specialist qualifications in Mathematics and Physics.

Gerzinus Hoekstra: (Chamber Choir) After the resounding success of our Chamber Choir during its pioneer year, Redeemer College is pleased to announce that Gerzinus Hoekstra has consented to once again conduct the Redeemer Chamber Choir. Mr. Hoekstra is well known throughout



the Niagara Peninsula. He has much experience in conducting choirs throughout the area. He has earned, from the State University of New York and Buffalo, a Masters Degree in Theory and Composition and a Master of Fine Arts in Voice. He is presently employed by the Niagara South Board of Education as an Integrated Arts Consultant.

Dr. David Humphreys: (Chemistry) Dr. Humphreys is a full-time Associate Professor of Chemistry at McMaster University. Dr. Humphreys earned his Masters Degree in London, England and his Ph.D. from McMaster. He is a member of numerous professional associations, has served on many committees and written many articles. In addition, Dr. Humphreys, along with three others, has authored a book entitled, *A Student Laboratory Manual* for use in the education system in Ontario. Dr. Humphreys is a member of the Academic Council at Redeemer College. He will hold the position of visiting Associate Professor in Chemistry. We are extremely excited at Dr. Humphreys' acceptance of this appointment, which contributes to Redeemer College's strong program in the sciences and mathematics. Dr. Humphreys joins Dr. Vince van Dijk and Dr. Jitse van der Meer in teaching Chemistry, Physics and Biology at Redeemer. In some later issue of *Redeemer Reflections*, we will profile Dr. Humphreys in an article outlining some of his outstanding achievements.

Dr. Remkes Kooistra: (Dutch) Dr. Kooistra is well-known throughout our community. He recently retired as an active minister of the Christian Reformed Church after completing a number of years of service as campus pastor at the University of Guelph. Prior to being a campus pastor, Dr. Kooistra was minister in Toronto, Trenton and Red Deer, Alberta. Dr. Kooistra will be teaching Dutch, primarily for the benefit of students who have enrolled at Redeemer College with

the intent of preparing for the gospel ministry in the Christian Reformed Church. At the same time, Redeemer College is conscious of the heritage of many of our supporters and members and it seems only fitting that Dutch be part of the curriculum at Redeemer College.

John Nyholt: (Business - Managerial Accounting) Mr. Nyholt, of London, Ontario, earned his Master of Business Administration degree this year at the University of Western Ontario. He is a Chartered Accountant and a member of the Institute of Chartered Accountants of Ontario. For the past three years, he has been employed as a senior accountant at Price-Waterhouse, London, Ont. Redeemer College is determined to present a strong program in Business and we are pleased that an instructor with Mr. Nyholt's qualifications has joined us.

Edwin Plantinga: (Computer Science) Mr. Plantinga, a brother of Redeemer Professor Theodore Plantinga, (Philosophy), is in the final stages of completing his Masters Program at the University of Western Ontario in Computer Science. His thesis is entitled, "An Investigation into Methods for Developing User Interfaces." Mr. Plantinga also taught a summer course at Redeemer College in Computer Science. As computers are rapidly gaining more importance in all aspects of life, particularly in the business world, Redeemer College has decided to offer a course in Computer Science even at this early date in our history. Mr. Plantinga will start a Ph.D. program in Computer Science at the University of Toronto this fall.

Donald Sinnema: (Latin) Again, in order to give the required number of courses for those who are preparing for the gospel ministry, Redeemer College decided to add a course in Latin. Mr. Sinnema, a graduate of Dordt College, is currently

enrolled in the Ph.D. program at St. Michael's College, University of Toronto. He has completed all the course and language requirements and is presently working on his dissertation, entitled, "The issue of Reprobation at the Synod of Dordt (1618-1619)."

Arnold Tigchelaar: (Mathematics, Relations & Functions) Mr. Tigchelaar has a long and distinguished career in teaching. He has taught Mathematics and Physics at the high school level and served as Head of the High School Mathematics Department at Ridgemont High School in Ottawa. He taught a number of summer courses at the Ontario College of Education at the University of Toronto. From 1964-1979, he was staff Inspector in Mathematics for the Ontario Department of Education and from 1969-1976 he was a coordinator of pure and applied sciences for the Halton County Board of Education. After his retirement in 1976, Mr. Tigchelaar taught senior mathematics and physics in Australia for four years and in Nigeria for one year.

John Valk: (Sociology) Mr. Valk graduated from Calvin College in 1975 with a degree in Sociology. He earned his Masters Degree from the University of St. Michael's College in Toronto in Theology. He is presently a doctoral candidate in the Center for Religious Studies in the School of Graduate Studies at the University of Toronto.

Jake Vander Mey: (Economics) Mr. Vander Mey is a 1981 graduate of Dordt College in Business Administration. While at Dordt, he earned a perfect 4.00 cumulative grade point average. After Dordt, he enrolled at McMaster University in their Business program, graduating in the spring of 1983 with a Masters of Business Administration degree. He is currently a Chartered Accountant student with the firm of Touche Ross & Co. in Hamilton, Ontario.

Marian Van Til: (Music) Miss Van Til is well-known throughout the Hamilton-Niagara Peninsula area as an outstanding musician. She has conducted numerous choirs and participated in many public performances. Miss Van Til has a Masters Degree in music history from the State University of New York and Buffalo as well as a Masters Degree in library science. At Redeemer College, she will not only teach music, but she will also provide private tutoring to music students in piano and organ. Miss Van Til has played the organ at the Installation of Rev. Henry R. De Bolster, President of Redeemer College and at Redeemer College's first Convocation. She will be organist at this year's Convocation in September.

Dr. Boersema is a member of the Canadian Reformed Church. Dr. Humphreys is a member of the Bethany Gospel Chapel, Hamilton. All the rest of the part-time instructors are members of the Christian Reformed Church.

As you can see from the above information, Redeemer College will offer a variety of courses. The appointment of numerous part-time instructors has meant that more courses and more disciplines will be available to our students. Whether business, philosophy or any other discipline, students can come to Redeemer College and receive foundational studies taught from a very distinctively Reformed Christian perspective.

Redeemer College Faculty

FULL-TIME

Dr. John Bolt — Religion & Theology
Hugh Cook — English
Justin Cooper — Political Science
Dr. Barbara Pell — English
Dr. Theodore Plantinga — Philosophy
Dr. Harry Van Belle — Psychology
Dr. Jitse van der Meer — Biology
Dr. Wytse van Dijk — Mathematics & Physics
Harry Van Dyke — History

PART-TIME

Margit Alders — French
Dr. John Boersema — Business (Financial Accounting)
Peter Bulthuis — Geography
Ysbrand de Bruyn — Mathematics (Calculus)
Gerzinus Hoekstra — Chamber Choir
Dr. David Humphreys — Chemistry
Dr. Remkes Kooistra — Dutch
John Nyholt — Business (Managerial Accounting)
Edwin Plantinga — Computer Science
Don Sinnema — Latin
Arnold Tigchelaar — Mathematics (Relations & Functions)
John Valk — Sociology
Jake Vander Mey — Economics
Marian Van Til — Music

Redeemer Extension Courses

Continued from page 1.
students on an evening basis during the winter term of 1984.

1. Computer Science 103-Instructor - Edwin Plantinga

Introduction to Computer Science
An introduction to digital computer and high-level programming language (currently BASIC). Emphasis will be placed on the use of top-down design to develop structured programs. Some attention will also be paid to the impact of computer technology on the modern world.

2. Political Science 121-Instructor - Prof. J. Cooper

Introduction to Political Science
An introduction to the nature and study of politics, which includes an examination of the basic concepts of the discipline, such as law, government and the state. Attention will also be given to the various institutions and processes of government and politics through which law and policy are

formulated, decided, implemented and enforced.

3. Psychology 122-Instructor - Prof. Harry Van Belle

Introduction to Psychology II
A continuation of Psychology 121. The course examines how psychology relates to one's view of man, to the other academic disciplines, and how psychology is being applied to life. It includes such topics as social psychology, theories of personality, assessment of individual differences, psychometric testing, psychopathology, and its treatment.

4. Religion 245-Instructor - Prof. J. Bolt

The Contemporary Religious Situation
A survey of important current trends, movements and issues in North American religious experience. Among the topics to be considered are: the problem of modernity and secularization and subsequent

developments within contemporary liberal and evangelical Protestantism and Roman Catholicism, the rise and significance of new religions (cults), ecumenism, political (liberation) theology, feminist theology and the current revival of interest in spirituality, including the charismatic movement.

Prerequisites: Same as Religion 251.

Other courses which will be offered in the evening during the first term include:

Tuesday Dutch 101 - Dr. R. Kooistra (Beginning Dutch)
Math 121 - Mr. Y. Je Bruyn (Calculus)
Wednesday: Economics 121 - Mr. J. Vander Mey (Introduction to Economics - Micro)
Thursday: Business 203 - Dr. J. Boersema (Introduction to Financial Accounting)
Geography 121 - Mr. P. Bulthuis (Introduction to Cultural Geography)
For more information or registration, contact: Arend Kersten, Redeemer College, 467 Beach Boulevard, Hamilton, Ontario; (416) 549-8024.

Summer Program at Redeemer College

During the month of July, numerous courses were offered at Redeemer College, mostly for the benefit of past, present and future teachers in the Christian School system in Eastern Canada.

By far the most popular program at Redeemer was S.P.I.C.E. SPICE stands for "Summer Program In Christian Education."

SPICE is an in-service teacher program which presents teachers with an opportunity to articulate a Christian perspective in curriculum, to develop an understanding of content, to interact, respond and grow.

Three kinds of workshops are offered in the SPICE program.

THE FOUNDATIONAL WORKSHOPS seek to increase knowledge, awareness and implementation of a Christian perspective in specific areas of the curriculum.

THE PROGRAM STUDIES emphasize implementation. New insights, materials and programs are presented. A Christian perspective, the teaching-learning process, methodology, etc. are included in the workshops.

WRITING WORKSHOPS are organized to encourage and facilitate the preparation of classroom materials. The work is done by groups of persons interested in writing curriculum in certain areas.

Courses and Instructors included:

Vocal Music	Henry Bergsma
Communication	Sally Armour-Watton
Through the Performing Arts	
Setting the Stage	Wynn Moodie
Personalized Reading	Agnes Struik, Tena Siebenga
Physical Education	Marvin Zuidema
Education Psychology	Phil Lucasse
Teaching Recorder	Henry Bergsma
Giants, Gods, and Wild Things	Mary Ruth Wilkerson
Intermediate Geography	Jack Couperus
Designing an Elementary Art Curriculum	Jo Alberda
Computers in Education	Willis Alberda

Better Mileage

Do you wish you could do more financially for Redeemer College and its students? Just as drivers are getting more kilometers from a litre of gasoline, so also many people are getting more results from their dollars. There are attractive and often easy ways to increase giving without additional personal sacrifice.

For an older person a gift annuity is very attractive. Gift annuities have been popular in some circles for over 50 years. They provide a guaranteed minimum income for life, like a pension, and often most of the money received by the individual is tax-free.

Persons with money in a savings account, even \$2,000 or so, could put it to better use.

You are earning around 7%? Charities are paying 12% or more. That 5% difference means \$100 a year difference that could be put to work for Redeemer. And if your savings are up substantially, you could be looking at hundreds of extra dollars.

Wills may not be pleasant topics, but a properly drawn will is both essential and important. More and more wills are including gifts to charitable causes. The larger your family, the less any one child will even notice a smaller inheritance. For example, calculating in some final tax savings, a person with four siblings would receive about 15¢ less for every \$1.00 that the parent donated in a last will and testament.

If any of these suggestions spark an idea, please be sure to contact Redeemer, at 467 Beach Blvd., Hamilton, ON L8H 6W8, telephone (416) 549-8024. On the other hand, Redeemer College is a sponsor of and participant in Christian Stewardship Services. They will be pleased to consult with you free of charge and free of obligation. Please call (416) 598-2181 or write CSS at 455 Spadina Ave., #210, Toronto, ON M5G 2C8.

The Ontario Alliance of Christian Schools sponsored a Master of Arts and Teaching program in conjunction with Calvin College. The course offered was Education 511: Issues in the History of Education which was taught by Mr. Adrian Guidemond, Executive Director of the Ontario Alliance of Christian Schools.

Redeemer College and Calvin College offered some courses on a co-operative basis.

Dr. Phil Lucasse, Chairman of the Department of Education at Calvin College, taught the Calvin Course,

Education 301 - Psychology of Education. This course is a requirement for teachers who wish to earn their Christian Teacher's Certificate.

Redeemer College also offered a course in Computer Science with Mr. Edwin Plantinga as the instructor. This course is an introduction to the Computer and programming concept.

During the course of our summer program, some 100 students were on campus. A number of them lived in the air-conditioned Redeemer College dorms during the program.

Redeemer College is happy to be an

integral part of the summer education program for teachers who have taught, are presently teaching or hope to teach in the Christian School system in Eastern Canada. Many local Christian School communities throughout Eastern Canada will benefit as a result of our summer program. Redeemer College considers itself an extension of the Christian elementary and secondary education now available throughout Ontario and it is committed to working with and supporting local Christian education endeavors in any way that it can.

LAST CALL

Last minute applications for admission will be considered

HURRY — CALL TODAY

Contact: Arend Kersten
467 Beach Blvd.
Hamilton, Ontario
(416) 549-8024

MONDAY — LABOUR DAY

September 5, 1983

Redeemer Reformed Christian College

CONVOCATION

(Christian Education Day)

Centenary United Church
Hamilton, Ontario
(Beside Hamilton Place, across from City Hall)

2:00 p.m.

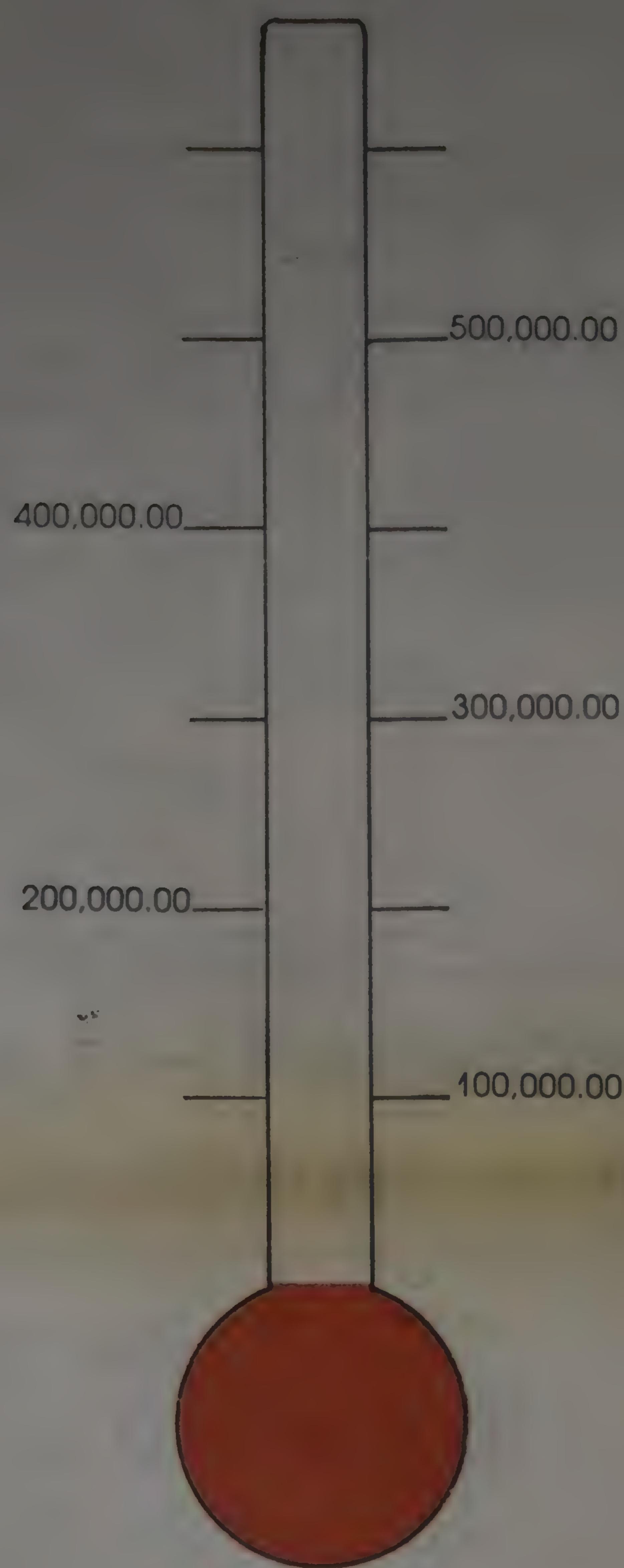
Convocation Speaker: Rev. Henry R. De Bolster
President — Redeemer College

CONVOCATION
1983

JOIN US!



GOAL — \$540,000.00



As you know, Redeemer College is committed to the concept of being a grassroots college, that is, the college of all God's people regardless of academic standing or financial success.

To that end, Redeemer College staff members have been busy organizing membership drives in local churches. To date, such drives have been held in close to 100 churches throughout Ontario. Plans are in progress to conduct similar drives in other church communities.

Redeemer College feels that it is responsible and Biblical to approach God's people and ask them to support Redeemer College with a small amount. We ask that supporters and members donate \$10.00 a month to Redeemer College. We feel that by asking for this amount, we will not jeopardize or interfere with fund-raising efforts at

the local level for the church, the Christian School or the regional Christian High School.

The Lord has blessed our efforts in a beautiful way. The list of members and donators of Redeemer College is now well over 5,500. Literally thousands, even hundreds of thousands of dollars have been raised in this way.

It is our intent to go to our supporting constituency in November of each year in order to request individual members and supporters for their support for another year. This will be carried out by means of a massive province-wide campaign to be coordinated through Redeemer College. Ben Stegeman, Assistant Development Director, is responsible to organize all aspects of this campaign.

We are informing you now of our intent so

that you can seriously and prayerfully consider supporting Redeemer College. If you have supported us in the past, we will look to you for continued support.

If you have not supported us in the past, then we will ask you to become a supporter during this campaign.

By means of the thermometer, we intend to keep you informed from issue to issue as to how the drive is progressing. As you can see, during the 1983-84 fiscal year (July 1, 1983 - June 30, 1984), we need to raise \$540,000.00. This is in addition to the collection and quota support received from the churches for the student aid fund. The figure of \$540,000.00 is comprised of \$150,000.00 in membership receipts, \$270,000.00 in donations, \$20,000.00 for the students aid budget, and \$100,000.00 for capital requirements.

NOVEMBER
is
REDEEMER MONTH

Please bless the organist — Amen

John H. Martens

Ministers of the Word, elders, deacons, youth elders, prison chaplains and even men engaged in what is known as business and industrial chaplaincy play their important roles in ruling the Church and guiding it in the ways of God's Word.

Many other church members, not falling in the categories above, serve and work in other capacities for the furtherance of God's Kingdom.

During church services on Sundays these workers and their activities pass the review in the minister's prayer and a blessing on them all is invoked from on high. And that is good and legitimate, for it gives the listener insight into the Spirit-inspired, wide-ranging activities of the church on the march.

There are many things to be prayed for or to be thankful for in a minister's prayer. Always there is a supplication for the effectiveness of the message, there is a prayer for the preacher himself, for the elders and deacons, for all who are active in church work of one kind or another, for the sick and depressed, for those who could or would not come to the worship service, for governments on the federal, provincial or local level and for many other categories of persons and causes.

Some ministers, knowledgeable about the outside world, regularly pray to the Lord of Heaven and Earth to keep the world in his almighty hand and prevent those who would want to destroy his creation. Others, but not all, pray for the Pope or communists and a few even pray for homosexuals.

There is not the slightest doubt that all this is as it should be.

It is only natural that some categories of people or causes are omitted from time to time from the list of prayed-for individuals and issues. Time simply would not suffice and their turn may come another day. Very true and perfectly understandable.

What seems to be less understandable, however, is the fact that two groups of individuals who since the Reformation were inseparably connected with reformed worship have always been categorically excluded



from the prayers of the large majority of preachers.

Where was and is the minister, who habitually or even on occasion prays for the stalwart caretaker or the faithful church organist? We may be a little astonished at being confronted with this question, but reality bears out too often that they receive short shrift in practically all public worship prayers. Knowing more than one church organist personally, I have had one veteran tell me that after twenty years of playing the church organ, in which time she led the congregation in communal song during more than 1,000 worship services, only on half a dozen occasions had the preacher pleaded with the Father in heaven to guide the hands of the organist.

Why is it that these people are excluded from prayer?

There are several explanations perhaps. Traditionally it was never done and that is it seems enough reason not to do it now. Secondly, the caretaker gets paid, so why pray for him? Of course, a minister gets paid also! It is then because a caretaker's task does not lie on the spiritual level? But do we really only pray for blessings on spiritual efforts? And not for those on the material level?

Most organists do without remuneration and that is generally agreeable to them. They also do without prayer. They have been conditioned to do without. But once and a while a feeling of desolation creeps up on

organists. They feel as if they live in a no-man's land, a twilight zone, spectral figures on the fringes of the worship service.

And yet, strange as it may seem, we hear so much about the spiritual uplifting which Christian music can provide. We read this in our Christian literature and publications and we confess it with our mouth. And I do not think I tell a secret when revealing that I have seen more than once a tear in the eye of a churchgoer when the organist played a familiar psalm or hymn tune.

Who can say how often a recommitment or rededication to the faith of the fathers has resulted among busy people when confronted with the tunes of the past, bringing back memories of a simple faith and of simpler times, where the cares of the world and material pursuits did not hold all attention?

Who has ever counted the moving lips, the rhythmically moving heads, the tapping toes (yes, in our reformed churches), when the organist played hymns of Christian hope and salvation? How many were inwardly moved, even though outwardly immovable?

As good Calvinists we value composure. To straightforwardly acknowledge that an organist's play can bring us closer to Jesus would be unthinkable for many of us. We are not Salvationists!

But music is nice, very nice. We enjoy it also in Church. Yet we can hardly bring ourselves to recognize in the organist's playing evangelism at work, nor do we feel the need for his or her inclusion in the preacher's prayer along with other fellow workers and creatures in need of divine support.

Why should we? Ministers come and go. Consistories change. But the organists remain forever — ten or twenty years. They sit behind the organ Sunday after Sunday. They are part of the furniture. And, of course, the minister does not pray for the furniture.

Yet, these organists, these pieces of furniture, although unprayed for are often living messengers of God's Grace and love by virtue of their playing. They have pointed some for the first time and others once again to the Saviour of sinners.

Eternity will reveal it and God knows.

Relocating?

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Sid Vandermeulen
Phone: 471-1814

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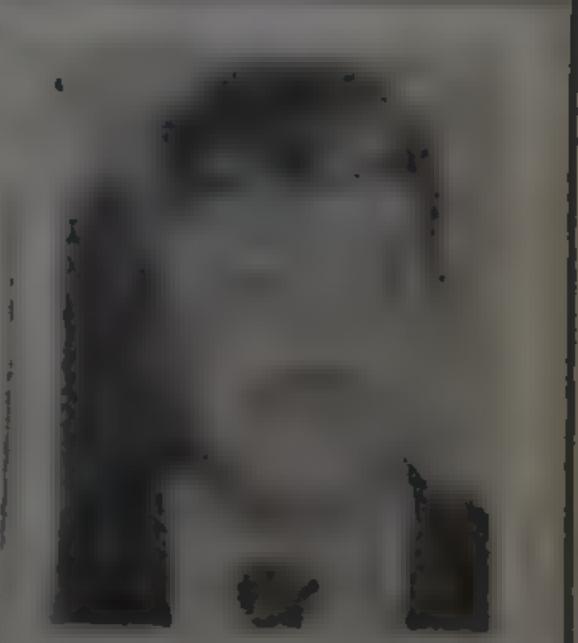
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Home: 957-7404

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Contact one of these agents
for real estate advice
in your area.

News-Canada



Why Government Aid Programs often fail

**Ben
Vandezande
News**

Even a brief reading of government documents on development assistance cannot help but impress the average reader. One quickly finds all of the "right" words: "self-reliance," "basic needs," "drawing on indigenous resources," "reaching the people whose need is greatest."

Yet when it comes to official development assistance, there is a growing sense of malaise. Increasing numbers of books, reports, and articles are highly critical of such government programs. Illustrative of this is a recently published Canadian book that argues that the Canadian International Development Agency has been most successful, not at alleviating misery, but at "perpetuating poverty."

Such scepticism, increasingly widespread among the taxpaying public, has led to what the North-South Institute has called a sense of "aid fatigue." This is reflected in recent years by an overall decline in relative aid giving by western countries. Such decreases have largely gone unnoticed. They have not generated the same cry of outrage that have accompanied attempts to cut back domestic social programs.

Why has the public grown so sceptical of the value of government foreign aid programs? Why does the reality of such programs so often fail to match the stated objectives of official documents? Do government aid officials cynically mouth the right platitudes while purposefully working for contrary ends?

Four observations evident

The answer to these questions can best be found by looking more closely at the nature of government aid agencies and the environment in which they operate. Four observations become readily evident.

First, government aid officials are never "masters of their own houses." Admittedly official responsibility to administer aid funds is frequently mandated to a single agency such as the Canadian International Development Agency (CIDA). However, numerous other government departments demand a say in aid decisions.

These departments are frequently successful in bending projects to fit their own objectives which reflect other concerns such as export promotion, surplus disposal or foreign policy support. The reordering of CIDA's priorities to accommodate an External Affairs request to send food aid to Portugal in the late 1970's is but one example of many that could be cited.

Such political and economic considerations, backed by powerful domestic departments and interest groups, can often override the best intentions of aid officials. Because so many decisions are shaped by such bureaucratic bargaining and maneuvering, it is exceedingly difficult for government aid agencies to implement any coherent philosophies of development that can be applied in all aspects of its decision-making.

Second, because of the size of government aid bureaucracies and their budgets, these agencies have a natural inclination toward large scale, capital intensive projects. From a strictly administrative viewpoint it is much simpler to spend \$50-million on one project than it is to spend the same amount on 50 projects.

Large projects easier

This inclination is further reinforced by the way success is measured in the international development business. Both aid agencies and individual aid planners are evaluated by their ability to spend the budget allocated to them. Success depends on the ability to "move money." Thus getting a single large project into operation or sending a large amount of food aid can do more for career advancement than spending a lot of time on small scale, rural-based projects that are difficult to administer.

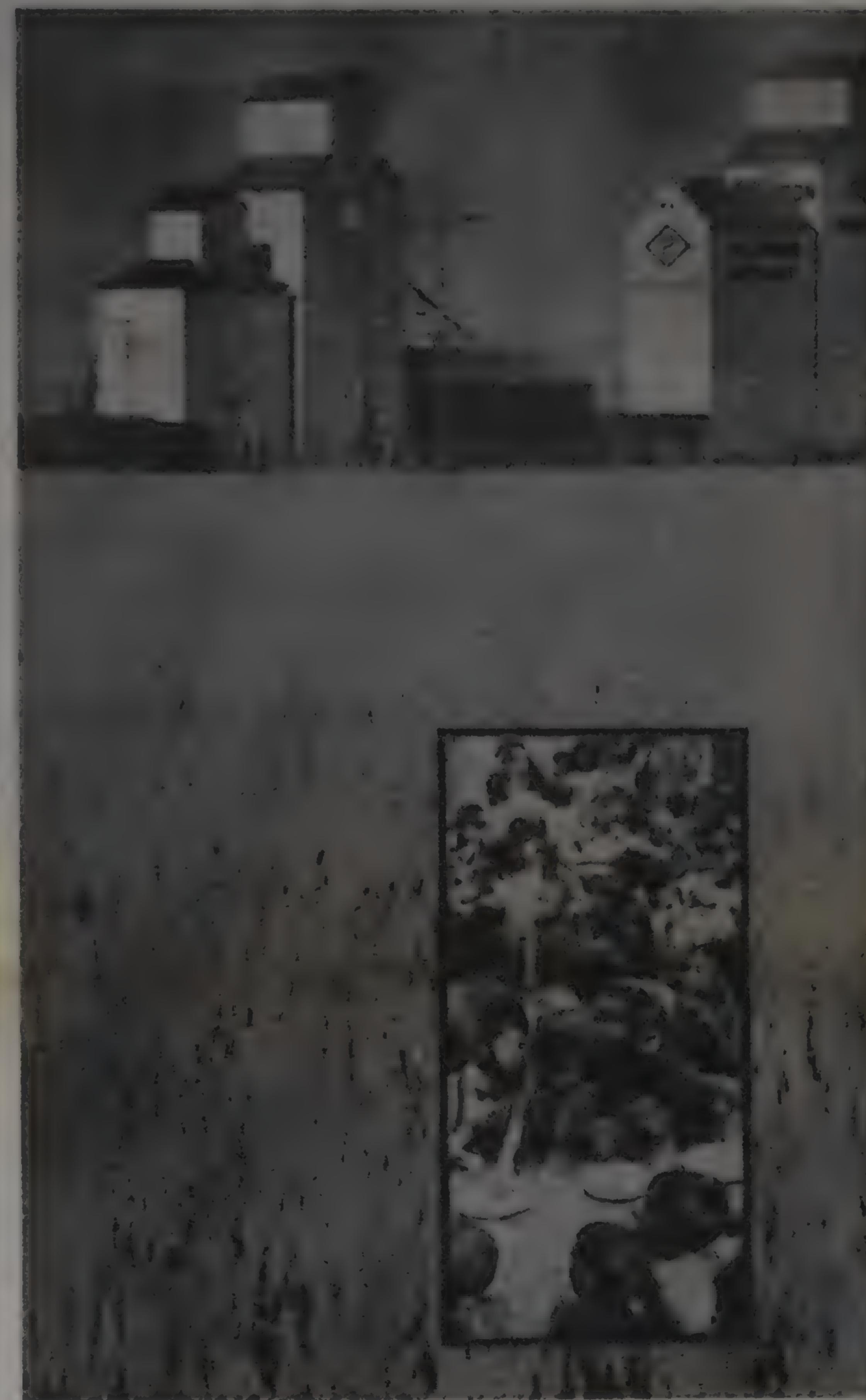
While this inclination to "money moving" projects may have appeared appropriate in an earlier era when large scale urban industrial projects were viewed as the key to development, it no longer seems relevant in light of the recent emphasis on meeting the basic needs of the poorest populations.

Third, the majority of official development assistance programs involve a direct exchange from one government to another. In many recipient countries the commitment of government-bureaucratic elites to genuine grass roots development is ambiguous at best. Just as in donor countries, recipient bureaucracies compete over scarce aid funds in order to satisfy competing

objectives and clientele groups. Thus, aid projects can become bogged down in lengthy negotiations or become diverted to other objectives than genuine need. Further, projects that might threaten the status quo of existing power structures, fail to get beyond even the planning stages.

Interest in non-governmental organizations (NGO's) and their potential contribution to development. In discussing aid effectiveness, the 1983 Brandt Commission Report, *Common Crisis* makes this assessment of voluntary aid agencies:

"In meeting the needs of the poor at local level, in



Fourth, government aid agencies find it difficult, if not impossible, to engage in serious grass-roots consultation in designing aid projects. In the case of the Canadian International Development Agency, most of the planning and decision making authority is centralized at its headquarters in Hull. Many of the most crucial decisions affecting aid projects are not made in the field but by headquarters officials. These individuals rarely visit the countries involved and often lack the in-depth knowledge and local contacts that would make grass roots consultation possible.

Disillusionment has spread

In light of these factors, it is not surprising that the value of government aid programs has come under closer scrutiny. As disillusionment with government aid programs has spread, many have begun to look for alternative ways of channeling taxpayers' money to development purposes. This has resulted in a growing

encouraging self-help and participation, in appreciating the social and cultural sensibilities of all people involved, in circumventing bureaucratic red-tape and getting things done, they have a truly remarkable record."

Numerous other favourable assessments of NGO's could be cited also from government officials and politicians themselves. Why has there been this growing interest in NGO's at a time of growing disillusionment with government aid programs?

Unencumbered by bureaucratic red-tape or the need to accommodate conflicting objectives, volunteer agencies have been much freer to work out a clearly defined worldview and philosophy of development. Free from the push and pull of bureaucratic politics, NGO's are in a better position to apply a coherent set of principles to all of their project selection decisions. Thus, NGO aid projects are more likely to demonstrate a consistency in both philosophy and operation that few government

agencies are able to match.

Because of their strong self-concept as service-oriented agencies, most NGO programs are infused with a strong sense of stewardship.

This outlook, combined with budgets of usually modest proportions have forced NGO's to seek the most development gains from the smallest amount of expenditure. Add to this a strong "people orientation" in their project work, NGO's are often willing to undertake the small scale grass-roots projects that government agencies find beyond their capacity.

In addition, NGO's generally see themselves as partners in the development process with local church or other agencies. With more personnel involved on a local level and with wider contacts and relationships, volunteer organizations can more readily engage in genuine local consultations with those who will benefit from their aid projects. From such dialogue, projects may emerge that are more in touch with local needs than those planned in a government office many thousands of miles from the project site.

Pool of expertise

Finally, from the beginning NGO's have emphasized rural, small scale projects designed to benefit the poorest inhabitants. As a result these NGO's have been able to build up a pool of experience and expertise that government agencies, in their belated interest in rural development, are lacking. This experience is now seen as an invaluable resource that should be put to use on a much broader scale.

It is not a matter that government aid officials are uncommitted to the recent emphasis on basic needs and rural development. But, rather the political-bureaucratic environment in which they operate effectively prohibits government aid agencies from effectively adjusting their methods of operation to a more grassroots approach. They now see NGO's as an effective instrument for achieving objectives that might not otherwise be met.

This growing interest in channeling public funds through NGO's poses an interesting dilemma: Can volunteer agencies accept the opportunities that increased funding provides, expand their programs in new and innovative ways and still maintain their unique identity that has made them a valued alternative to traditional government aid agencies?



Van Polen produces "Springtime in Holland"

WESTON, Ont. (CHBL) - This past spring professional, award-winning photographer, Don Van Polen visited Holland. He went there to "capture the serenity and scenic beauty of thousands of tulips, the historic windmills, the gently flowing canals, the cobblestone streets, and unique Christian history of this country". With quiet perseverance and great patience, Van Polen succeeded to capture the beauty and diversity of this unique country.

The Canadian Home Bible League will be sponsoring an across Canada tour from September 22 to November 2 with Don Van Polen in person showing his latest multimedia program, "Springtime in Holland".

Van Polen uses a Hasselblad camera to produce extra large slides, (70 MM) along with his giant screens that form a total picture 36 feet wide. The presentation will feature six 70 MM projectors with full stereophonic sound that will combine to be an excellent family program on this huge screen.



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Conference promotes debate and understanding

WHEATON, ILLINOIS — "This is the type of discussion and debate among Christians that ought to be going on all the time," said one conferee. Another commented, "This is the best conference APJ has ever held."

The relatively small crowd of about 150 people who attended the APJ Education Fund's fifth conference represented groups and viewpoints from all over the country, including Concerned Christian Citizens from the state of Washington and Fishpac from Eugene, Oregon; a Mennonite peace group from nearby Lombard, Illinois and the Christian Legal Society from Oak Park; the newly formed Association of Reformed Communicators as well as the prominent Moral Majority; Bread for the World and the AuSable Forum for Environmental Studies; Protestants and Roman Catholics from nearly half the states in the country and from Canada and England.

Thursday evening, June 16, Rockne McCarthy kicked off the conference on "Religion in American Politics: Good Mix or Bad Fix?" with an analysis of arguments for both the "union" and the "division" of religion and politics. He concluded that a

genuine public pluralism must be established which recognizes the religious character of politics and gives room for the diversity of commitments and viewpoints within the public order.

Moorhead Kennedy, one of the American diplomats held hostage in Iran, evaluated some of the problems Christians have in dealing with politics — problems such as oversimplification, dogmatism, and an impatience with the full complexity of political reality in all its detail. He urged Christians to work for genuine reconciliation with humility and love, doing so with eyes wide open to the reality of sin and ambiguity in this world.

Cal Thomas of the Moral Majority emphasized that his Christian commitment requires that he not accommodate himself to the secularism of our day. Moral Majority stands for confrontation rather than accommodation in a society increasingly intolerant of Christians. At the same time he tried to defend Moral Majority as a political rather than a religious organization which wants to unite Christians and non-Christians for

the purpose of recovering America's original moral principles.

On Friday evening Richard John Neuhaus opened a round table discussion among these speakers with his own introductory comments. In our day, he said, the old elite that governed America is falling away. The idea that American politics can be secularized is being rejected. The leadership of America is now up for grabs. Who, then, will define a new "sacred canopy" for the United States? Discussion among the four major speakers was vigorous and enlightening.

Following thirteen workshops on Saturday morning, James Skillen concluded the conference with an address which tried to assess the challenge of this conference for the Association for Public Justice, outlining elements of APJ's agenda for the next five years.

A list of the tapes of major addresses and workshops and how to order them is available from the APJ Education Fund.

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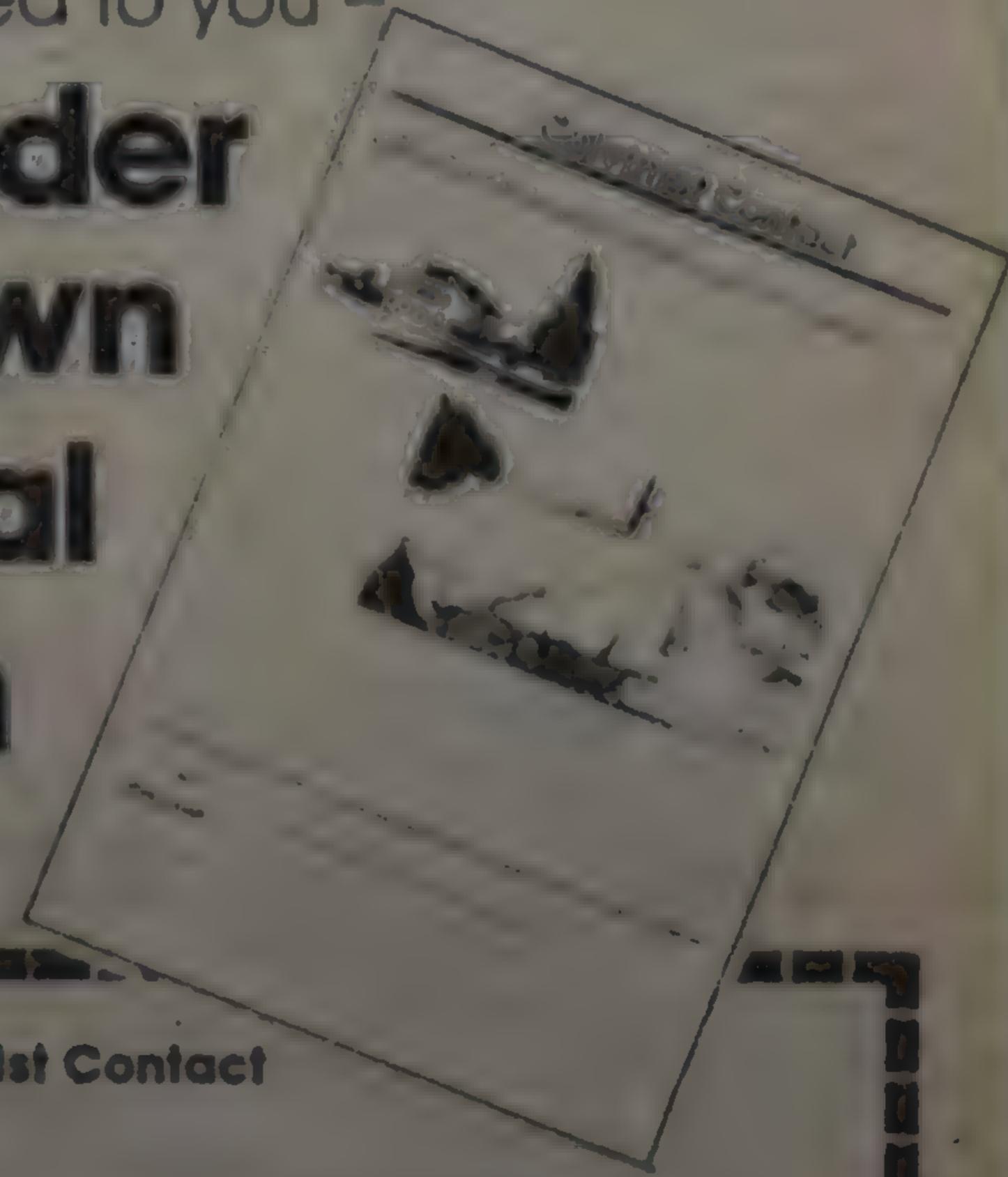
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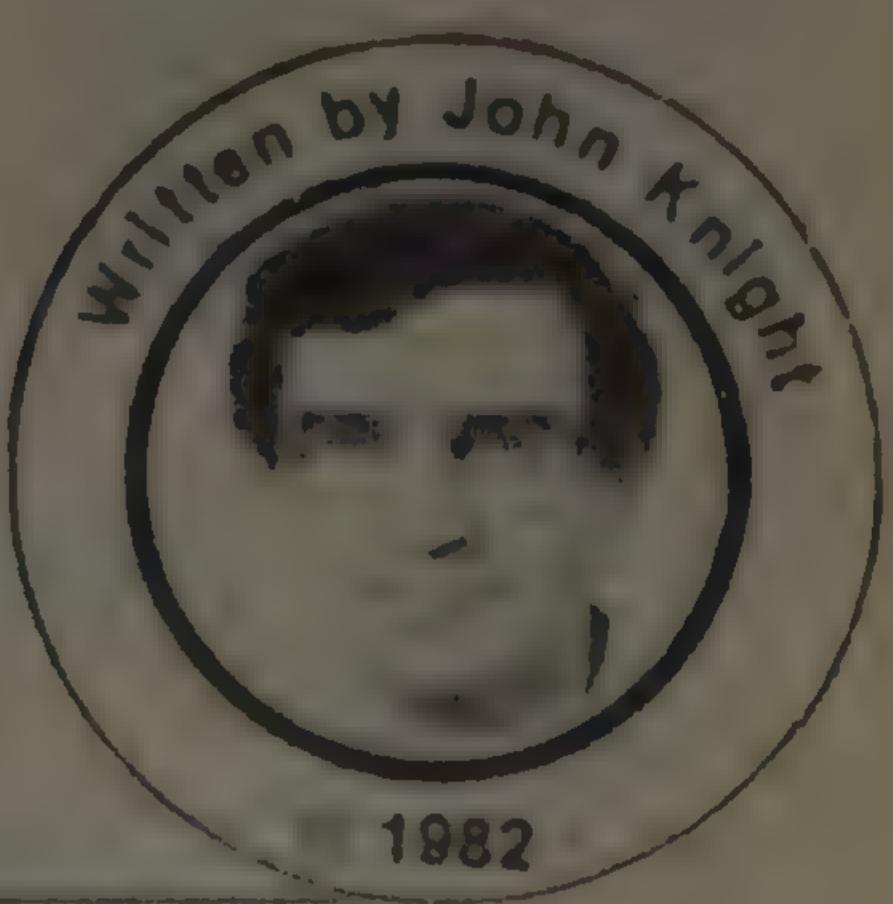
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They shaped our lives

#32



A real mixture (Part 3)

Note: after describing the varied regional backgrounds of Dutch immigrants coming to Canada, we began last week with a description of regional differences as Dr. A. Chorus of Leiden University describes in his study, "De Nederlander innerlijk en uiterlijk." We continue now with Holland-Zeeland.

Holland — There are two provinces, North and South Holland and both present a mixture of people and influences. The coastal regions were isolated for centuries and old fishing villages kept quaint customs, costumes and speech. The cities attracted not only people from the provinces, but also exposure to foreign influences.

Since the two Hollands are numerically the strongest, and determine the Dutch character, at least as foreigners see it, it is well to list their virtues and vices.

For centuries North and South Holland were a haven for oppressed people from many parts of Europe. It was here that the common people, the burghers, asserted themselves against

nobility and won. Later it became the legislative centre of the United Provinces with eventually a corps of inevitable administrators and functionaries.

Notable among the people in Holland are the number of Frisians who settled there. (De Vries is the most common family name in the city of Amsterdam).

Although the three major Dutch cities each have their own distinct character, perhaps no one has captured the Hollander as well as the Frenchman Asselin who in 1921 labelled them "raisonneau,"

"...they enjoy debating...but there's little playfulness and humour. Satire is not appreciated: everything becomes a direct confrontation. That's why the Dutch do so well in research and the sciences, but not in literature. This also explains why in philology (the study of language structure) they've always been good. They'll debate endlessly about a letter or a comma. Because of their preoccupation with detail they're often not capable of taking in the whole picture."

The Hollander is strictly business, takes himself seriously, insists on his rights and in the process displays a certain arrogance.

Zeeland — People of this province have been characterized as dour. P.J. Meertens in his *Nederlands Volkskarakter* wrote, "The outlook of the Zeeuw may be characterized by a certain melancholy. He goes through life solemnly and quietly. He doesn't care for noisy conversation and loud colours. He prefers a quiet, harmonious life."

A Dutch pastor who came to Canada after serving several congregations in The Netherlands, once mentioned the agony some Zelanders would go through during their week of preparation for the Lord's Supper, "They agonize about their sins and then conclude they don't deserve to participate. If only they could be as impulsive as the Frisians," he said, "they would have a much easier time."

There are exceptions to every rule and these characteristics about the various Dutch provinces should not be

used to label people. We often marvel at the different personalities displayed within members of the same family.

At the same time, the regional and religious backgrounds in the old country helped shape the lives of those who would later bring many different characteristics to Dutch-Canadian communities.

Perhaps the above will help to alleviate the common notion that all Dutch are the same. Dutch sociologists have written volumes comparing the lifestyles and value systems of Dutch Catholics and Calvinists and have tried hard to explain why certain regions couldn't possibly attract both.

Maybe it is good as we begin to look at Dutch-Canadian communities that new beginnings were made, but that they were built on old roots. In some communities differences between people would surface and cause misunderstanding or friction.

To minimize these differences would be the task of the leadership of Canada's Dutch settlements.

Next: Yankee Preachers

The Jehovah Witnesses #22(f)



Johan D. Tangelander

Sects and Cults

III Life-style

The Jehovah Witnesses are dedicated to Jehovah, but they have no concern for His world. Their one purpose is to gain more converts. Why be interested in operating orphanages or old-age homes if the

world is going to be destroyed soon? They watch for the signs of the times, but no effort is made to alleviate the needs caused by these signs.

1. Human government
The only true citizenship is in

"Jehovah's New World Society." World powers, governments and political parties are allied with Satan. Therefore, the JW don't vote or hold public office. They refuse to salute the flag of any nation or perform military service. In Canada, children of the JW have received the right to excuse themselves from class during the singing of 'O Canada' as in their view, the national anthem expresses patriotism, which is "idolatry."

2. Blood Transfusion
NO BLOOD TRANSFUSION!
As a God-fearing Christian and a believer of God's Word, the Bible, I hereby demand that blood, in any way, shape or form, is NOT to be fed to my body, however blood substitutes may be used in case of extreme loss of blood.

Ye shall eat the blood of no manner of flesh, Leviticus 17:14.
(Gard carried by Jehovah's Witnesses).

The refusal to have a blood transfusion has caused more furor and has given more publicity to the JW than any of their other practices and teachings. In Holland, a JW couple was refused permission to adopt a child on the grounds that parents are allowed to adopt only if they intend to give medical treatment of a preventive or healing nature, when beneficial for the life and the well-being of the child. The JW couple had stated their explicit refusal to have a doctor give a blood transfusion.

Why do JW oppose blood transfusion even if the life of the patient is at stake? Because they see blood transfusion as "feeding on blood." They base their view on their literal and absurd interpretation of Gen. 9:4; Lev. 3:17; 7:27; 17:10; 11, 14 and Acts 15:20,29. They write: "Examine the Scriptures carefully and notice that they tell us to 'keep free from

blood' and to 'abstain from blood.' (Acts 15:20,29). What does this mean? If a doctor were to tell you to abstain from alcohol, would that mean simply that you should not take it through your mouth but that you could transfuse it directly into your veins? Of course not! So, too, 'abstaining from blood' means not taking it into our bodies at all."

James W. Sire in Scripture Twisting comments: "But a blood transfusion is not eating. A transfusion replenishes the supply of essential, life-sustaining fluid that has otherwise drained away or become incapable of performing its vital tasks in the body. A blood transfusion is not even equivalent to intravenous feeding because the blood so given does not function as food. The Jehovah's Witnesses argument is based on false analogy."

Furthermore, the biblical evidence offered has nothing to do with blood transfusion as a modern medical means of life support. Dr. Anthony A. Hoekema says: "... the blood prohibited in the Levitical laws was not human but animal, and what was forbidden was the eating of this blood with the mouth, since God had appointed the blood of animals as a means of making atonement. Scriptural prohibitions against the eating of blood have nothing to do with the infusing of blood into the veins for medicinal purposes."

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Dutch

Carl D. Tuyl

Persoverzicht



• Ottawa is in zomerslaap, maar U moet niet denken dat de heren kamerleden niets te doen hebben. Er moeten shopping-centers geopend worden, en pas aangelegde riolen in gebruik genomen worden, bejaarden flats worden vertrouwen we op de vaste hand van onze parlementaire vertegenwoordigers om het blauwe of roode lintje door te knippen. Ze komen in de herfst terug in Ottawa met stijve kromgetrokken vingers vanwege al de linten die ze hebben moeten door knippen.

• De P.C.-partij die zo nodig een leider met kin moet hebben verheugt zich in een meerderheid onder de stemgerechtigden volgens een recent opinie onderzoek.

• De Wereldraad van Kerken vergaderde in Vancouver. Besprekkingen over eenheid rijgen zich aan een als een eindeloos snoer. Vrouwen in het ambit en ontwapening waren onderwerpen waarover men nogal van mening verschilde. De Anglicaanse aartsbisschop zei dat met betrekking tot vrouwen in het ambt er geen theologische of Bijbelse bezwaren waren,

maar dat de kerk er nog niet klaar voor was. Ik geloof dat ik dat al een eerder gehoord heb. Het is maar de vraag natuurlijk of de kerk ooit klaar is voor de alomvattende vragen van het evangelie.

• Een lasser in Quebec trok aandacht omdat hij weigerde voor het provinciale loon van \$2020.70 voor een zestig-uurige week te werken. Hij prefeerde meer het loon vastgesteld door Ottawa voor dezelfde periode: \$3350.76. Daar kun je in komen he?

• En dan was er die onthullende bijna tragedische ontdekking die ik maakte in verband met de Canada Dry vennootschap, die lui die ginger ale maken weet U wel, zo mool met een kaart van Canada op de fles. Wel het blijkt dat die zaak al sinds 1920 helemaal niet Canadees geweest is, en nu pas verkocht is aan de fabrikanten van Dr. Pepper. Het leven zit toch maar vol met bittere teleurstellingen vind U niet?

• En dat vliegtuig waar mee U wel eens een trip naar Holland heeft gemaakt die beroemde (of beruchte) DC-10 wordt ook al niet meer gemaakt. Er werd teveel geld aan verloren.

• Als je de krant goed leest kom je natuurlijk wel in aanraking met diepe en vele problemen. Zo is er een veearts die vragen van lezers beantwoord maar die helaas niet kon antwoorden op de vraag hoe oud nu precies konijnen kunnen worden. De man wist het niet en vroeg om inlicht-

ingen van zijn lezers. Ik geef dat maar even door want misschien is het een vraag die mijn lezers de wereld uit kunnen helpen.

• Italië heeft een nieuwe regering. Een socialist premier deze keer, en dat is voor het eerst in de geschiedenis van dat land. Maar het ziet er niet naar uit dat het leuke dingen gaan worden voor linkse mensen want de socialisten hebben maar zes ministers in het derde man tellende kabinet.

• Vrede op aarde is er nog niet. Libië voert oorlog met Tsjaad, Iran met Irak, bloed vloeit nog in Libanon, en ook in Ierland staan de mensen elkaar nog naar het leven. Om van Sri Lanka en de vervolgd Tamilis maar niets te zeggen.

• Ik heb twee berichten in de rubriek "weer eens wat anders." Allereerst het in de Ardennen gelegen Belgische dorpje Vresse heeft het Ministerie van Defensie laten weten dat het graag bereid is plaats te bieden aan de 48 kruisraketten van de NAVO als de regering tot opstelling van deze wapen zou besluiten. En in de tweede plaats was er die omroeper in Lagos, Nigeria, die het nieuws voorlas. Op een gegeven ogenblik kreeg deze man balen van al die narigheid die hij doorgaf en midden in een zin zei hij: "Ik schei er mee uit." Hij gooide de papieren in de lucht en liep de studio uit en men heeft hem niet meer gezien.

• Ook onder rubriek "leve de kon-

kurrentie" heb ik een nogal veelspreekend bericht. Prof. Dr. A. Dreesman (U weet wel van V & D) is benoemd tot kommissaris bij de N.V. Koninklijke Blijenkorf.

• En voor alle lezers die de deugd van onthouding niet machtig zijn is er het sombere vooruitzicht van 13.32 verhoging in belasting op alkohol, en 15.92 verhoging in tabakprodukten.

• En hier is een primeur van C.C., een bericht dat zelfs nog niet in Canadese kranten is verschenen, maar het is een feit dat Amerikaanse en Chinese ambtelijke functionarissen in besprekking zijn over een mogelijk bezoek van de Amerikaanse Minister van Defensie Caspar Weinberger in het najaar aan Peking. Dit bericht bereikt mij via zulke clandestiene bronnen dat ik eerdaags de RCMP aan mijn deur verwacht.

• De automobielwerkersvakbond onder leiding van Robert White heeft een uiterst stoere houding aangenomen in de onderhandelingen met Chrysler. Het gaat de industrie voor de wind en mijnheer White zingt de oude afgezaagde deun van "datte we toffe jonges zijn." Die man moet natuurlijk ook zijn brood verdienen, en zo af en toe eens laten zien dat hij haar op zijn tanden heeft.

De volgende keer een uitvoerige beoordeling van dit jaar's Hollandse Nieuwe, vergezeld met een handwijzing voor hen die van de bijstand willen leven. Ik heb me laten vertellen dat dat in Holland niet zo moeilijk is.

"Waarom schrijf je nooit eens over je werk?"

Als je 't
mij vraagt

Syrt Wolters

Nou, dat is niet helemaal eerlijk. 'k Heb geloof ik een enkele maal door laten schermen, dat ik van mijn vak "kapper" ben, de laatste jaren in het fameuze hotel "The Empress" in Victoria. Alleen maar de laatste zes jaren; voordien had ik mijn zaak in een van de grootste kantoorgebouwen in de stad, weggestopt in de ondergrondse verdieping, wat we hier allemaal als "basement" kennen.

Boven de zaak was de grootste apotheek van de stad. En omdat "grooten" de neiging schijnen te hebben nog "groter" te willen worden, was het oog van de eigenaren meer dan eens in de richting gegaan van mijn kapperszaak. Het zou prachtig als magazijn dienst kunnen doen, vooral, omdat de kapperszaak door een deur toegang had naar een grote ruimte onder het trottoir. (Noemen we dat niet zo, wat we hier "sidewalk" noemen?) Die ruimte had ik tot mijn beschikking, maar ik kon er eigenlijk niets mee doen; daarvoor was het veel te groot. Ik betaalde er ook geen huur voor, want het behoorde niet aan het gebouw; het was eigendom van de stad. Geen wonder dat die grote zaak

boven mij er wel zin in had: gratis pakruimte!

Mijn landheer echter was menselijk genoeg om me er niet uit te zetten. Z'n antwoord was altijd: Wacht tot die man uitscheidt met werken. Dan zullen we wel weer praten.

Maar toen ik 65 werd en geen blijk gaf te willen stoppen met werken, deelde men mij mee dat mijn huurcontract niet verlengd kon worden dan alleen van maand tot maand. Nou, dat zinde me niet best. Wie wil nu graag een zaak hebben met de kans dat je iedere morgen een aangetekende brief kunt verwachten met de boodschap dat je er met een maand uit moet. Dus ben ik direct op zoek gegaan naar wat anders, want ophouden wou ik nog niet.

Nou, toen deed zich de mogelijkheid voor om te verhuzen naar het "Empress Hotel". Dat heb ik toen onmiddellijk aangegeven en daar ben ik dan nog. Nu niet meer als een kluienzaar in een kelderhoekje, maar in de volledig ingerichte internationale hotel. Gelukkig was dat niet ver van mijn oude plaatsje af, zodat bijna alle klanten me heel getrouw volgden naar de nieuwe zaak.

Sinds ik daar ben, is me dikwijls gevraagd hoe het me daar bevalt en of ik veel interessante mensen ontmoet. Nou, dat doe ik zeker, maar niet alleen in dat hotel. Bijna alle mensen zijn interessant. Om dat interessante er uit te krijgen hangt veel af van de manier waarop je met ze omspringt.

Er gaat bijna geen dag voorbij of je maakt wel iets bijzonders mee. En heel vaak vroegen en vragen mijn kinderen 's avonds aan tafel: Wat voor interessants hebt u vandaag weer meegebracht?

Eens, nu al een paar jaar geleden,

zei ik aan tafel: Kinderen jullie moeten de groeten hebben van een vriend van jullie. Raad maar eens van wie. Dat was ook wel wat moeilijk, want ze hebben geen vrienden onder mijn klanten, de meesten van hun vrienden worden door hun moeder geknipt. Ik gaf toen een "hint": Denk T.V. Nou moet u weten dat we geen TV in huis hebben, maar zo af en toe mochten ze bij de buren "The Walton Family" zien. Toen duurde het niet lang of ze vonden het: John Boy van de "Walton Show". Hoe dat zo kwam?

Die morgen stak een jongeman z'n hoofd om de deur en vroeg: Scheert u nog op zo'n ouderwetse manier? U weet wel, met zo'n groot mes? Toen ik hem bevestigend antwoordde, kwam hij binnen. Maar meteen vond ik iets bekends aan hem. 'k Vroeg hem: Kan ik u eerder ontmoet hebben? Z'n antwoord: "Dat is zeer waarschijnlijk," deed mij ook aan TV denken. En, hoewel ik maar zelden die "show" gezien heb, herkende ik John Boy toch wel direct. Toevallig had ik kort gelezen dat zijn eigenlijke naam Richard Thomas is. Toen ik hem dan ook vroeg: Bent u Richard Thomas, was z'n antwoord: Right on!

Zo onder het inzepen vertelde ik hem dat mijn kinderen geoorloofd waren om zijn programma te zien op TV, waarop hij, hoogst verbaasd, opmerkte: U wilt mij toch niet doen geloven, dat uw kinderen nog door hun vader gecontroleerd moeten worden ten opzichte van wat ze op TV mogen zien of niet? Toen heb ik hem uit de doekjes gedaan dat ik twee keer getrouwd ben. Mijn eerste vrouw stierf toen ze 46 was; onze kinderen waren al om de twintig. Enkele jaren later ben ik weer getrouwd met een jonge vrouw, die maar even ouder was

dan mijn oudste dochter. Is het dan zo'n wonder dat ik weer jonge kinderen heb?

Op zijn beurt vond Richard Thomas dit erg interessant. Toen hij klaar was vroeg hij naar een vel briefpapier met mijn briefhoofd, waarop hij in sierlijke letters schreef: To Ted, Mark, Lucina en Norman - Kindest regards from your friend Richard Thomas."

Op een andere keer had ik een klant in de kapstoel, ook een Nederlands Canadees, die hier al sinds 1927 is. Bollenkweker van beroep. Maar hij was ook een bekend zanger: een prachtige bariton. Zodoende was hij erg gezien in de kringen van de "high society", als u weet wat ik bedoel. Dus was het geen wonder dat hij ook uitgenodigd was toen Koningin Juliana Victoria bezocht en een banquet aangeboden kreeg. Hij werd gevraagd om daar wat te zingen.

Toen ik hem vroeg: Pierre, wat heb je toen gezongen, weet je dat nog? O ja, zei hij. Ik zong een paar doodgewone kinderversjes, zoals: Er zaten zeven kikkertjes al in een boerensloot. Maar dat ze/ hij niet, hij zong het. En terwijl hij dit zong gaaf de deur open en een wildvreemde mijnheer komt binnengaan met hem in. Meteen braken ze natuurlijk in een schaterlach uit. Toen zei Pierre: "U moet dus ook van Nederland afkomstig zijn?" "En of," was het antwoord - "ik kom rechtstreeks van Den Haag! Maar ik had niet gedacht dat ik direct al zo'n ontmoeting zou hebben!"

'k Heb me voorgenomen om niet te laten weten wie de "vragers" zijn, tenzij het uitdrukkelijk gevraagd wordt dit bekend te maken. Voor het gemak hier nogmaals mijn adres: "Als je 't mij vraagt ... 4821 Elk Rd., R.R.#5, Victoria, BC V8X 4M6.

Dutch

Daar hoef je heus niet oud voor te zijn, hoor!

Herman de Jong

Meneer Bloemkool zoekt zijn vrienden op als hij neerslachtig is. Gelukkig heeft hij een paar vrienden in het gebouw waar hij goed mee overweg kan. Ze debateren soms dat de stukken er af vliegen. Meneer Bloemkool zegt: weet je wat mij opvalt? Mannen verliezen de kunst om te leven vaak veel eerder dan vrouwen. Dan zitten ze maar voor zich uit te staren. Zeggen geen stom woord meer. Ze hebben zichzelf uitgerangeerd. Het ouder worden heeft hun te pakken in plaats van vice versa. Wij proberen wel om die lui er bij te betrekken, maar ze zijn vaak niet meer geïnteresseerd.

Mevrouw Boonstra neemt de Bijbel. Zij vind veel troost in de Psalmen. "Zelfs de klaagsalmen komen altijd weer uit op de hoop die we kunnen vinden in God. Dat vind ik gewoon fantastisch. Een psalm laat je nooit in dedump zitten."

Mevrouw Wortel zoekt haar troost in de photo albums. "Ik probeer, vooral als ik een slechte dag heb, om de "funny" dingetjes te zien. Wat had oom Geert toch een grote neus. En er hingen altijd drupjes aan. Kijk Tante Griet nou toch eens op die fiets. Voorover gebogen over het stuur. Zij was kraamverpleegster en moest zeker naar een bevalling."

Meneer Appel gaat met zichzelf schaken. Hij heeft een philosophische aanleg. "Als ik er aan denk dat ik nu bij wijze van spreken al met een voet in de eeuwigheid sta, om te juichen voor God's troon, dan kan ik me niet veroorloven om verdrietig te zijn. Ik leef toe naar de tijd wanneer de Heer alle tranen zal afwissen. Daar is geen dood noch verdriet meer. Dat probeer ik me in te leven. Mijn vrouw, die al bij de Heer is zou zeggen: Jan, alsjeblieft, ga nou niet zitten te modderen. Jezus leeft, en wij met hem." Meneer Appel lacht, maar de zakdoek komt er wel even bij te pas.

Mevrouw Druif denkt dat een stoel of een bed funest zijn om je over een dreigende neerslachtigheid te helpen. "Als ik het aan voel komen, zeg ik: meld, de keukenkastjes moeten nodig eens een goede beurt hebben. Of ik stap naar het flatje van mijn buurvrouw, die wat slecht ter been is. Vroeger kraakschoon, kan ze het niet laten om mij aanwijzingen te geven.

Leuk hoor. Stien, die bordjes staan verkeerd. Stien, die gordijnen plooien niet goed. Trek me er niets van aan hoor. We praten intussen maar wat aan, en dan verliezen die kleine terechtwijzingen zich in het algemene gesprek. Wat zeg ik dat even gewichtig, niet?" Mevrouw Druif heeft een dochter, die aan kanker is overleden. Het is haar geen dag uit de gedachten.

Meneer Zoethout is emeritus predikant. Laten we hem het laatste woord geven. "Jeugd van vroeger? Een zeer misplaatste naam. Een doekje voor het bloeden. Ouder worden betekent aftakeling, en dat is geen leuk proces. Je wordt vergeetachtig. Soms kijk ik naar mijn rijtje boeken die ik nog over heb. Ik heb ze allemaal gelezen, maar wat er in staat ben ik voor meer dan de helft vergeten. Ondertussen vult mijn denken zich met allerlei dingen van jaren terug. Die komen zo maar op uit je onderbewustzijn.

Ineens zie ik een horloge bengelen op de buik van Colijn. Of ik zie het lakense pak van mijn vader uitgespreid op een stoel in de mooie kamer. Eigenlijk is dat toch ergens geweldig dat God je denkproces zo ingericht heeft dat al die kleine dingetjes van vroeger weer te voorschijn komen. Het kan je lekker bezig houden, en ... je weer tot denken zetten. Zo van: stom eigenlijk, dat ik dat beroep toen aangenomen heb.

Veel ouderen verliezen hun levensmoed. Dat is heel best te begrijpen. Ze zijn soms zo ontzaglijk eenzaam. Kinderen moesten daar wat meer aan denken. Toch mag je die levensdurf niet verliezen. Elk leven heeft "immense worth." We zijn geschapen naar Gods beeld. Dat is me nogal wat. Zelfs bij het ouder worden ben je nog altijd profeet, priester en koning. Dat mag door jongeren, en door de ouderen zelf, wel goed besef worden.

Eigenwaarde-in de goede zin des woords- mag je nooit verliezen. God vond ons zo belangrijk dat hij zijn zoon voor ons gaf. Zijn genade geeft ons een heerlijk perspectief. Die genade hangt maar niet zo'n beetje in de lucht, maar moet in ons ouderen doorwerken, totdat het anderen bereikt. Dat kan zelfs gebeuren als je weer zo'n moeilijke dag hebt, want verdriet en meelevens behoren hand in hand te gaan.

Als het mij gebeurt, ga ik niet altijd in de Bijbel lezen. Eigenlijk zou je dat van zo'n oude dominee wel verwachten hè? Ik schenk mezelf een glas wijn en zeg: zo, que jonge, nou zijn je bloedvaten weer wat ruimer, ga nou maar eens lekker wandelen, en haal je

studententijd maar voor de zoveelste keer uit de oude doos. De professoren zeiden toen: ik heb gezegd. Ik zeg: vanwaaracte.

Herman de Jong woont in Jordan Station, Ontario.



Schapen houden in Holland

Sedert oude tijden hebben schapen een belangrijke rol gespeeld in de Hollandse veestapel als leveranciers van wol, vlees, melk en mest. Op het ogenblik is echter vlees het voorname doel dat is overgebleven. Tegelijkertijd speelt het schaap langzamerhand een nieuwe rol doordat het gezien wordt als zijdende een integrerend landschapselement en een recreatiedier. Het is interessant om te weten dat, na een dalende lijn in het aantal schapen gedurende de eerste helft van deze eeuw na 1950 een groeiende interesse is ontstaan in het houden van schapen. In de laatste 12 jaar is het aantal oolen in Holland toegenomen van 250.000 in 1970 tot 332.000 in 1982 (cijfers over mei). De grootste groei vond plaats in 1972 en

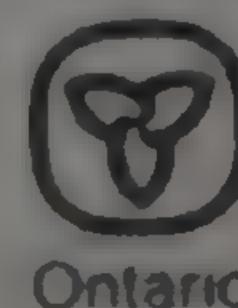
1973 waarschijnlijk veroorzaakt door het vleestekort in de EEG en de tegelijkertijd stijgende prijs van vette lammeren. Na 1974 was de verdere stijging van het aantal oolen slechts gering. Sinds 1980 heeft Holland voor het eerst in vele jaren een zekere daling in het aantal oolen waargenomen, nl. van 390.000 in 1979 tot 332.000 in 1982. Er waren 8700 rammen in 1982. Er moet ook rekening worden gehouden met het feit dat een behoorlijk aantal schapen niet zijn geteld in mei o.a. omdat hele kleine landbouwbedrijven daar niet in worden opgenomen. Volgens de schatting door de P.V.V. in Rijswijk is het aantal oolen in Holland ongeveer twee keer zo hoog als het aantal dat in de mei-telling is beschreven.

Kijk uit naar onze nieuwe vorm volgende week!!

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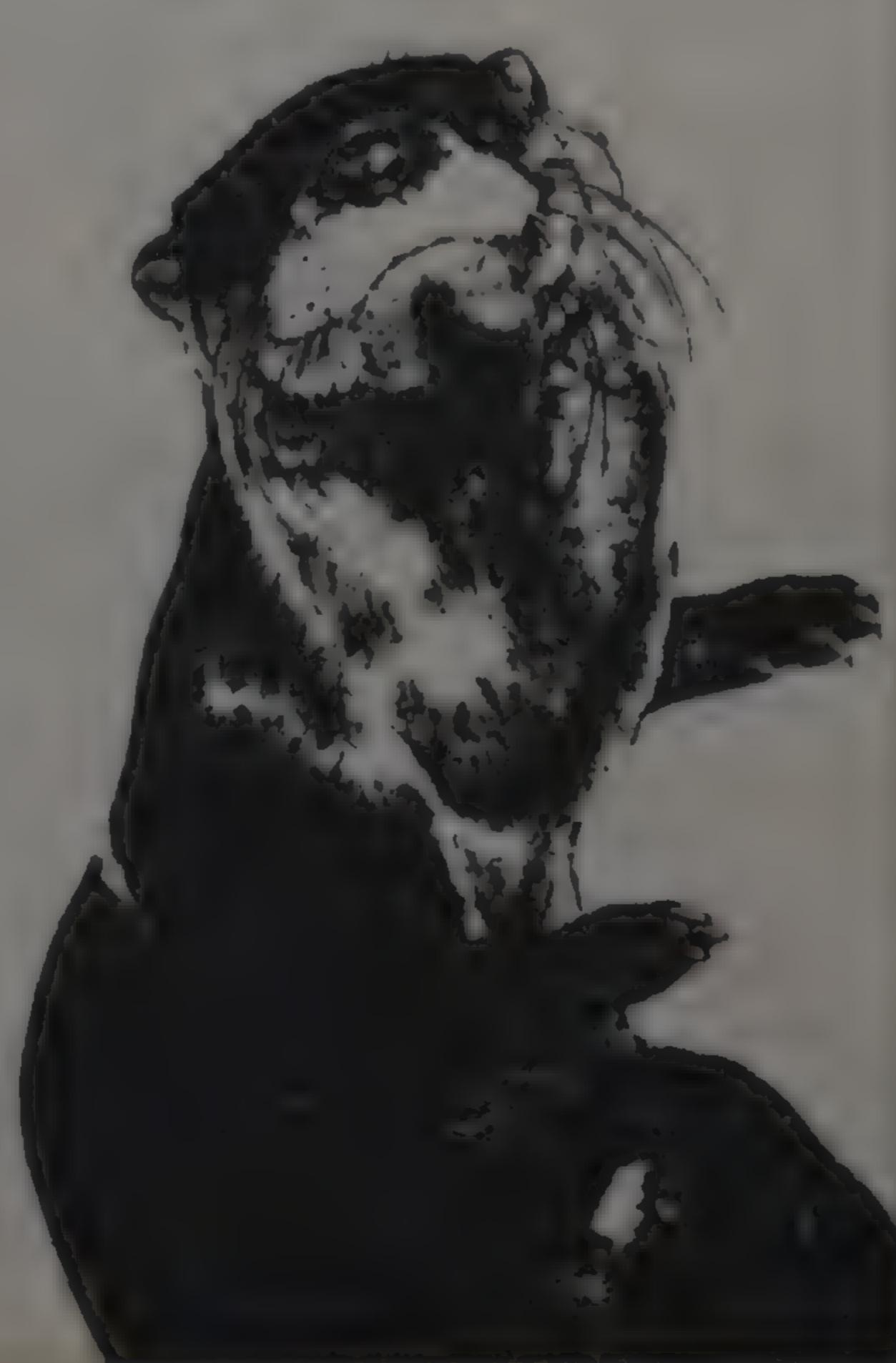


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Een man in Tiel zag bij zijn thuiskomst dat de lijn met drogende was die hij had uitgehangen was verdwenen. Diefstal vrezend stapte hij naar de politie. Daar bleek het dat deze het drooggoed had weggehaald, niet alleen omdat een waslijn langs de openbare weg niet mocht, maar in het bijzonder omdat een eind van de lijn was bevestigd aan een boom die eigendom was van de gemeente. Zolets mocht helemaal niet zonder gemeentelijke toestemming.

Dutch

Inpoldering van de Markerwaard

Radio Nederland - Er wordt in Nederland al jaren gediscussieerd over de vraag wat er moet gebeuren met de Markerwaard, het laatste stukje IJsselmeer dat nog niet is drooggelegd. In Amsterdam is daar nog eens een symposium aan gewijd waarbij vooral de aardwetenschappelijke aspecten aan de orde kwamen. Er kwam een onderzoek van Rijkswaterstaat ter sprake waaruit blijkt dat bij inpoldering van de Markerwaard de bodem in Noordholland wel tot 15 centimeter zal kunnen zakken.

Er zullen honderden miljoenen guldens nodig zijn voor extra voorzieningen om schade aan huizen en dergelijke te voorkomen. Dit jaar moet de regering een besluit nemen over het al dan niet droogleggen van de Markerwaard. De raad voor de ruimtelijke ordening is voor inpoldering, maar milieugroeperingen en uiteraard de watersporters zijn daar fel tegen.

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BIRTHS

BUITENHUIS: Bert and Lydia thank the Lord for his precious gift of a son, BRYON JOHN, born June 23, 1983. Happy grandparents are Mr. and Mrs. G.J. Cramer and Mr. and Mrs. J. Buitenhuis, all of Thunder Bay, Ont. R.R.#1, Kakabeka Falls, ON P0T 1W0

COLYN: We thank the Lord for entrusting to our care his gift of a beautiful, healthy boy. CHRISTOPHER MICHAEL was born July 14, 1983, weighing 10 lbs. 1 oz. Christopher is a brother for Justin and second grandson for both Mr. and Mrs. Wm. Colyn of Wellandport, Ont. and Mr. and Mrs. B. Bonvanie of Willowdale, Ont.

Joe and Joanne Colyn, 1138 Bennett Terrace, Woodstock, ON N4S 8E8

DEHAAN: Seymour and Pat rejoice and praise the Lord for giving unto them a precious daughter, SANDRA PAULINE, born July 26, weighing 7 lbs. 12 oz. A sister for Danny. Proud grandparents are Mrs. Tina DeHaan of St. Catharines, Ont., and Mr. and Mrs. Gerald Vander Ploeg of Shelbyville, Mich. R.R.#1, Lot 64, Ayers, Mobile Ct., Martin, Mich. 49070.

KROESBERGEN: We thank the Lord for entrusting to our care another child, ROBERT GEURT, born on May 23, 1983, weighing 7 lbs. 3 oz. "Bobby" has a happy brother "Tommy" and is the third grandchild for Mr. and Mrs. John Verburg of Chatham and the eleventh for Mr. and Mrs. Geurt Kroesbergen of Alisa Craig. Happy great-grandparents are Mrs. N. Verburg, Mr. and Mrs. Dieleman all of Chatham, Mr. and Mrs. G. VanderHeide of Strathroy and Mrs. R. Kroesbergen of Holland. Tom and Marcia Kroesbergen, R.R.#1, Alisa Craig, Ont.

SCHOLTEN: Jack and Theresa thankfully announce the safe arrival of a new daughter, PAMELA JOY, on July 26, 1983. She is a new little sister for Lisa, Tracy, Lori and Tricia. A new grandchild for Mr. and Mrs. Bert Van Gassel and Mr. and Mrs. J. Scholten, Sr. Moorefield, Ont.

With great joy and thankfulness to God the giver of great gifts Mr. and Mrs. Gerard Leendertse of Scotland, Ont., announce the births of their grandchildren: TANYA-ANN, parents John and Margaret Ann Solsten, Hamilton on April 22, 1983. JOLENE-MINKE, parents Robert and Minke Leendertse, Brantford, Ont., May 16, 1983. JALON-MARK, parents John and Jana Leendertse, Edmonton, Alta., July 28, 1983. Great grandmother of them all is Mrs. Ann DeGraaf, R.R.#1, Mount Pleasant, Ont.

For as high as the heavens are above the earth, so great is his love for those who fear him;

BIRTHS

STEENBERGEN: Peter and Sandra thank God, the Creator of all life, for his precious gift of a beautiful daughter, LISA JOLENE. She was born July 24, 1983, weighing 8 lbs. 12 oz. A welcome sister for Karen and Donald. Proud grandparents are Mr. and Mrs. Lubbert Steenbergen of Drayton, Ont., and Mr. and Mrs. Peter de Graaf of Auburn, Ont. R.R.#2, Drayton, ON N0G 1P0

TERPSTRA: With great joy and thanksgiving to the Lord, we would like to announce the birth of our son, KEVIN ANDREW, on July 21, 1983, a brother for Melissa, Sherri and Ryan. Another grandson for Mr. and Mrs. K. Fluit of Wellandport and Mr. and Mrs. K. Terpstra of Niagara Falls. Another great-grandson for Mr. and Mrs. K. Fluit of Burlington and Mrs. J. Hessels of Bellen Dr., The Netherlands. Pete and Hennie Terpstra, R.R.#1, Caistor Centre, ON L0R 1E0

TJEERDSMA: With joy and thanks to God, we announce the birth of our fourth child, a son, and a brother for Lisa, Heather and Erica. JOHN EDWARD, born July 28, 1983. Thankful parents are Tjeerd (Sid) and Rose Tjeerdsma. Eleventh grandchild for Mr. and Mrs. J. Tjeerdsma, R.R.#1, Helpston, Ont. Sixteenth grandchild for Mr. and Mrs. E. Reinders, Apt. 808, 2969 Kingsway Dr., Kitchener, Ont. R.R.#2, Stayner, ON L0M 1S0

MARRIAGES

ALTENA-MILLER: Mr. and Mrs. P. Altena and Mr. G. Miller are pleased to announce the marriage of their children, MARGARET and DARYL. The ceremony will take place, D.V., on Saturday, August 27, 1983, at 11:00 a.m., in the Maranatha Chr. Ref. Church of York, Ont. Rev. H. Vander Windt officiating.

Future address: 121 Ayr St., Caledonia, ON N0A 1A0

BOONSTRA-TREBYCH: To everything there is a season, a time, and a purpose. On Saturday, August 27, 1983, at 11:00 a.m., DOROTHY BOONSTRA, daughter of Mr. and Mrs. Fred Boonstra of Dundas, Ont., will be united in marriage with BRIAN EDWARD TREBYCH, son of Mr. and Mrs. Edward Trebych of Stoney Creek, Ont. The wedding will take place at Knox Presbyterian Church, Dundas. Rev. T. Melvin Bailey officiating. Future address: 10 Glen Echo Dr., Apt. #210, Hamilton, ON L8K 5V8

BOYD-LEENDERTSE: In the spirit of Christian joy Mr. and Mrs. William Boyd of Brantford, Ont., and Mr. and Mrs. Gerard Leendertse of Scotland, Ont., are happy to announce the wedding of their children, KATHRYN-ANN and KENNETH-JAMES. The ceremony, the Lord willing, will take place on Saturday, August 27, 1983 at the Shalom Chr. Ref. Church at Brantford, Ont. Rev. J.W. Jongma officiating. We pray the Lord will bless them throughout their lives together.

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MARRIAGES

BROUWER-BOODT: Mr. and Mrs. John Brouwer of Rocky Mountain House, Alta., and Rev. and Mrs. Peter Boodt of Brockville, Ont., are pleased to announce the forthcoming marriage of their children, ROSALIE MARIE and ALBERT JOHN. The wedding will take place, the Lord willing, on Friday, September 2, 1983, at 2:00 p.m., in the Chr. Ref. Church of Rocky Mountain House. Rev. Jacob Ypma and Rev. Peter Boodt officiating.

BUISMAN-NYMAN: Thankful to the Lord for bringing them together, we the parents, Mr. and Mrs. Carl Buisman of Burlington, and Mr. and Mrs. John Nyman of Wellington joyfully announce the forthcoming marriage of our children, GRACE and ROBERT. Our Lord willing, this ceremony will take place on Saturday, September 3, 1983, at 2 p.m. in the Chr. Ref. Church of Burlington. Rev. Hoytema officiating. We wish them God's blessing as they begin their lives together.

Future address: 2049 Prospect, Apt. 54, Burlington, ON L7R 1Z2

BRUININK-LANGBROEK: Mr. and Mrs. A. Bruinink of Mt. Brydges, Ont., are pleased to announce the forthcoming marriage of their daughter, LYDIA JUANITA to GERALD MARTIN, son of Mr. and Mrs. G. Langbroek of Chilliwack, B.C. The marriage will take place, D.V., on Saturday, August 20, 1983, at 2:30 p.m., in the First Chr. Ref. Church of London, Ont. Rev. A. Baars of The Free Ref. Church of Dundas, Ont. officiating. Future address: Sardis, B.C.

DYKSTRA-BOS: Mr. William and Mrs. Grace Dykstra and Mr. Koos (Jack) and Mrs. Roelie Bos of Oshawa, Ont., are pleased to announce the marriage of their children, NORMA and JOHN. The wedding will take place, D.V., on Saturday, September 3, 1983, at 4 p.m., in the Zion Chr. Ref. Church of Oshawa. Rev. Peter De Haan officiating.

Future address: 370 Maplewood Dr., Oshawa, ON L1G 5R6

GEERTS-MAARHUIS: In the spirit of Christian joy, the Rev. Mr. and Mrs. Wiebe Geerts and Mr. and Mrs. Wiebo Maarhuis announce the forthcoming marriage of their children, FRANCINA DIANA and MARTIN ANDREW, on Saturday, September 10, 1983, at 3 o'clock in the afternoon, D.V., at the Agassiz Chr. Ref. Church, Agassiz, B.C. Rev. Anthony Schweitzer and Rev. Wiebe Geerts officiating.

Future address: 10950 Standeven Rd., R.R.#1, Chilliwack, BC V2P 6H4

JOHNSTON-NIEUWENHUIS: Believing that God has brought them together, Mr. and Mrs. Charles Johnston of Stratford, Ont., and Mr. and Mrs. Peter Nieuwenhuis of Calgary, Alta., are pleased to announce the marriage of their children, CAROLYN and SID. The ceremony of celebration will take place on Saturday, August 20, 1983, at 2:00 p.m., in West End Chr. Ref. Church in Edmonton, Alta. Rev. Gordon Pola officiating.

Future address: 11540-141 St., Edmonton, AB T5M 1T8

JONKHEER-HOEKSTRA: Mr. and Mrs. Gerry Jonkheer of Whitby, Ont., and Mrs. Gertie Hoekstra of Cobourg, Ont., are happy to announce the forthcoming marriage of their children, JENNIFER WILHELMINA to FREDERICK HENRY. This celebration of Christian love and joy will take place, the Lord willing, on Friday, September 16, 1983, at 5 o'clock in the Hebron Chr. Ref. Church of Whitby. Rev. F.F. Bakker officiating.

Proverbs 3:18.
 Future address: R.R.#2, Baltimore, ON K0K 1C0

MARRIAGES

GROOT-BRANDSMA: Mr. and Mrs. Norman Groot and Mr. and Mrs. Bill Brandsma are pleased to announce the wedding of their children, ROSALIE MARIE and ALBERT JOHN. The wedding will take place, the Lord willing, on Friday, August 19, 1983, at 7:00 p.m., in the Chr. Ref. Church of Smithers, BC. Rev. Harry Bierman officiating. Future address: R.R.#2, Snake Rd., Smithers, BC V0J 2N0

KASTELEIN-VAN DEEMTER: VAN DEEMTER-SPITERI: A son and daughter of Mr. and Mrs. Ralph Van Deemter recently married, one week apart. On Saturday July 2, ROBERT VAN DEEMTER and HEIDI KASTELEIN became husband and wife in a ceremony in Edmonton at the Glad Tidings Chr. Ref. Church conducted by Rev. Herman Praamstra and Rev. John Jansen. On Saturday, July 9, 1983, DALE SPITERI and RITA VAN DEEMTER became Mr. and Mrs. in Etobicoke at the Rehoboth Chr. Ref. Church. The service was conducted by Rev. Peter Van Egmond.

TIGCHELAAR - WYNGAARDEN: Mr. and Mrs. Jack Tigchelaar of Dundas, Ont., and Mr. and Mrs. Willem Wyngaarden of Trenton, Ont., are pleased to announce the forthcoming marriage of their children, ARLENE ANNETTE to PETER ALEXANDER. The wedding will take place, D.V., on Saturday, August 27, 1983, at 3:00 p.m., in the First Chr. Ref. Church of Hamilton, Ont. The Rev. Aren Geisterer officiating.

Future address: 44 Glen Rd., Apt. #702, Hamilton, ON L8S 4N2

VANDERPERK-POSTMA: Mr. and Mrs. Gys Vanderperk of Niagara-on-the-Lake are happy to announce the marriage of their daughter, LYDIA NELL to WILLIAM, son of Mr. and Mrs. Wiebe Postma of St. Catharines. The wedding ceremony will take place, D.V., on August 20, 1983, at 4 p.m., in the Covenant Chr. Ref. Church of St. Catharines. The Rev. Peter Van Egmond of Toronto officiating.

Future address: 304 Grantham Ave., St. Catharines, Ont.

VANKAMPEN-SCHINKEL: Mr. and Mrs. Dirk VanKampen and Mr. Gerard Schinkel are happy to announce the forthcoming marriage of their children, JANET and JOHN, both of London, Ont. The ceremony will take place, the Lord willing, on Saturday, September 10, 1983, at 3 o'clock in the First Chr. Ref. Church of London, (Talbot St.), Ont. Rev. M. Gredanious officiating.

Future address: 134 Chalet Cres., Byron, Ont.

VEENHOF-KIKKERT: Believing that this love is of God, and that he has created them for each other, Mr. and Mrs. William Veenhof and Mr. and Mrs. Ralph Kikkert joyfully announce the forthcoming marriage of their children, HEATHER and HENRY. The wedding will take place, the Lord willing, on Saturday, August 20, 1983, at 3:30 p.m., in the Maranatha Chr. Ref. Church of St. Catharines, Ont. Rev. H.R. De Bolster officiating.

Future address: R.R.#1, Grassie, ON L0R 1M0

VERHULP-SPEK: We believe the Lord has put them together. Mr. and Mrs. Tony Verhulp and Mr. and Mrs. Barend Spek, both of Atwood, Ont., are happy to announce the wedding day of our children, SANDRA and BAREND, Jr., on September 2, 1983, the Lord willing, in the Chr. Ref. Church of Listowel, Ont. Rev. Veeneman officiating.

Future address: R.R.#1, Atwood, ON N0G 1B0

MARRIAGES

VAN REENEN-VAN GEEST: With thanksgiving to God, we PAT and PETE, with our parents, Mr. and Mrs. W. Van Reenen of Sarnia, Ont., and Mr. and Mrs. W. Van Geest of St. Catharines, Ont., joyfully announce our marriage. The celebration will take place, August 26, 1983, D.V., in Sarnia, Ont. Rev. Peter Sloofstra officiating. Future address: 45A Wilson Ave., London, ON N6H 1X2

VAN ROOYEN-WALLACE: Mr. and Mrs. Dirk Van Rooyen, Jr., of Forest, Ont., and Mr. and Mrs. Arthur Wallace of Sarnia, Ont., would like to announce the forthcoming marriage of their children, BEVERLY JANE to RICHARD ARTHUR. The wedding will take place Friday, August 26, 1983, at 7:00 p.m., in the Forest Chr. Ref. Church. Rev. R. Vanden Berg officiating.

VOLKERS-VANDERWINDT: It is with great joy that we parents, Mr. and Mrs. Jim and Eunice Volkers of Holland, Mich., and Rev. and Mrs. Harry and Henny Vander Windt of Dunnville, Ont., announce the forthcoming wedding of our children, KAREN WYNN and GEORGE EDWARD, on August 20, 1983 at 5 p.m., at the Gibson Chr. Ref. Church, Holland, Mich. Isaiah 40:31. Future address: Hamilton, Ont.

WIKKERINK-BYLEVEN: Knowing that the Lord has brought us together, we, JANET and RICHARD, together with our parents, Reind and Wilma Wikkerink of Brampton, and Leonard and Diny Byleven of Cayuga, announce our wedding. This ceremony will take place, D.V., on Saturday, August 27, 1983, at 3:00 p.m., in the Immanuel Chr. Ref. Church, Hamilton, Ont. Rev. K. Baker officiating. Future address: R.R.#3, Caledonia, ON N0A 1A0

"You do not stay angry forever but delight to show mercy."

Micah 7:18b

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De Hollandse vrouwen vereniging "Ora et Labora" van de First Christian Reformed Church, Lethbridge bevegt haar innig mededeelenv met ons mede-ld Mrs. T. Slomp bij het plotseling overlijden van haar man,

Mr. TYMEN SLOMP

op Vrijdag 5 Augustus 1983.

het is onze bede dat de Heere haar wil troosten in haar zwaar verlies, en dat Hij haar wil dragen op de vleugelen van Zijn genade in de komende dagen.

Namens de vereniging: Ora et Labora, Lethbridge.

"For my thoughts are not your thoughts, neither are your ways my ways," declares the Lord. "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isaiah 55, vs. 8,9 NIV). Suddenly the Lord called unto himself our dear brother, brother-in-law and uncle on Saturday, July 23, 1983, at the age of 61.

ROELOF (Ralph)

VANDER VAART

Froukje Vander Vaart — Smithers, BC

Karst & Wimke Vander Vaart — The Netherlands

Anke & Tosse Huisman — The Netherlands

Nicolaas & Eppie Vander Vaart — The Netherlands

Lutske & Sietze Haveman — The Netherlands

Grietje & Joe Boonstra — Telkwa, BC

Nartje & Peter De Jong — The Netherlands

Alle & Jetha Vander Vaart — The Netherlands

Aaltje & Roelf Boer — The Netherlands

John & Grietje Boonstra, Sr. — Telkwa, BC

Geert & Jantje Geertsema — Telkwa, BC

nephews and nieces

Funeral service was held on Tuesday, July 26, 1983, in the Smithers Chr. Ref. Church, Smithers, BC.

Rev. Harry Bierman officiating.

TEACHERS

Mississauga: The John Knox Christian School of Mississauga, due to an increase in enrollment invites applications for the position of teaching grades 6, 7 or 8, commencing September, 1983. It is desirable that the applicant is a committed Christian, interested in, and having qualifications for, assuming principal responsibilities the following year. Please send your resume to: Mr. Jim Bootsma, 1367, Shadowa Rd., Mississauga, ON L5H 2N6

TORONTO: Central Christian School is seeking a part-time, qualified teacher or teachers to start September, 1983 in the following areas: Principal Relief — one full day per week at intermediate level with approximately 12 students; Remedial Assistance for students in various levels for an equivalent of ½ day per week; quality French lessons at all three levels for an equivalent of ½ day per week. Please send applications and/or requests for more information to: Toronto Central Christian School, 55 Salisbury Ave., Toronto, ON M4X 1C5

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FOR CALL

The Consistory of the Iron Springs Chr. Ref. Church, along with the Board of World Missions and the Session of the Reformed Church of Christ Church, New Zealand, announces that the Rev. Paul D. Stadt, who has served as minister on loan in New Zealand during a shortage of ministers in the Reformed Church of New Zealand, is available for a call to the churches. We heartily recommend him to the churches.

Rev. Stadt can be contacted at 253 Westminster St., Christ Church, 1 New Zealand; phone: 03-855810.

PERSONAL

Kunt u ons helpen bij het opsporen van de volgende personen?

AMBTMAN, Rudolf, geboren 3 oktober 1950 te Rotterdam, naar Canada vertrokken op 12 september 1975, laatstbekende adres: 265 Charles Street, Midland, Ontario L4R 2Y1

BAKKER, Jacobus, laatstbekende adres: p/a H. Bakker, 4625 Straume Ave., Terrace, B.C.

KOOMEN, Jacob, geboren 24 februari 1948 te Krommenie, naar Canada vertrokken, laatstbekende adres: P.O. Box 467, Stayner, Ontario.

MANDERS, G.A.M., geboren 2 oktober 1950 te Schijndel, laatstbekende adres in Canada: 1019 Rundle Crescent, Calgary, Alberta T2E 5M1

OOSTERHOF, D., geboren 28 november 1953 te Haarlem, laatstbekende adres in Nederland: Noordzeestraat 3, Petten, naar Canada vertrokken op 15 oktober 1979.

PATER, Maarten, geboren 23 augustus 1918, laatstbekende adres in Nederland: Nijkerkerweg 90, Barneveld, naar Canada vertrokken op 24 mei 1952.

TEEUV, Andries, geboren 31 oktober 1939, laatstbekende adres in Canada: 1915 Weston Road, Weston, Ontario (Toronto).

DE VINK-KORVER, Wilhelmina, geboren 1 augustus 1924 te Nieuwer-Amstel, laatstbekende adres in Nederland: Nw. Karselaan 30, Amstelveen naar Canada vertrokken op 18 februari 1983.

Consulaat-Generaal der Nederlanden
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Toronto, Ontario
M5G 1Z3
tel: (416) 598-2520

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(see art. C.C., Dec. 10, '82)

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1983

Wedding Album

Classified/Events

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In a thought-provoking, 32-page booklet the Christian Labour Association of Canada critically evaluates the Bishops' New Year's Day statement and proposes alternatives for economic policies and industrial relations. Suitable for use by study groups.

Available from:

CLAC, 821 Albion Rd., Rexdale, ON M9V 1A3

Price: \$2.00 per copy, \$1.50 ea. orders over ten.

Calendar of Events

Sept. 18 "Calvinism and Everyday Life," weekend (Fri., Sat., Sun.). Rev. A. Kuyvenhoven, Dr. Bernie Zylstra, Dr. Ted Plantinga, and Rev. Peter Sloofstra; Calvin Chr. Ref. Church, Ottawa.

Sept. 5 Labour Day school round up in Georgetown behind the Chr. School. Fun, food and games for all ages. 11 a.m. Proceeds for Chr. school.

Sept. 17 Ebenezer CRC, Jarvis, Ont.; 26th Annual Convention of the Ontario Christian Reformed Sunday School Association; 9:00 a.m. registration; 10:00 a.m. Rev. Ed Den Haan speaks; 1:30 and 3:00 p.m. workshops; 5:00 p.m. closing banquet.

Sept. 22 - Nov. 2 Special Canadian tour by Don Van Polen called, "Springtime in Holland" with 36 foot screen, 6 projectors, stereo sound sponsored by the Canadian Home Bible League, Box 524, Weston, Ontario M9N 3N3; 416-741-2140.

Sept. 27 Classis Quinte will meet in regular session at 9:30 a.m. in the Hope Chr. Ref. Church in Port Perry. It is requested that all materials for this session of Classis be in the hands of the Stated Clerk, Rev. H. Getkate no later than August, 24, 1983.

Oct. 12-18 Third Annual Fall Foliage Tour - Williamsburg; 7 days and 6 nights. Visiting Lancaster, P.A., Williamsburg & Virginia.

Oct. 15 "Will there be jobs for our children?" This will be the theme of CLAC's fall conference, at John Knox Christian School, 82 McLaughlin Rd. S., Brampton. The focus will be on the effects of the microelectronics revolution on employment and the need for an appropriate national policy.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Sept. 2	Tues. Sept. 2	Thurs. Aug. 25-4:00	Wed. Aug. 24-8:30 a.m.
Fri. Sept. 9	Tues. Sept. 6	Thurs. Sept. 1-4:00	Wed. Aug. 31-8:30 a.m.
Fri. Sept. 16	Tues. Sept. 13	Thurs. Sept. 8-4:00	Wed. Sept. 7-8:30 a.m.

Inform your community of upcoming happenings by placing an ad on the Events Page

Books

Emotions

Some help for coping with anger

Anger — Yours, Mine and What To Do About It, by Richard P. Walters; Zondervan Publishing House, Grand Rapids, MI, 1981; softcover, 160 pp., price \$4.95 (U.S.). Rev. Allan C. Groen, Winnipeg, Manitoba.

 Anger can cause a great deal of destruction and pain in our lives. "Anger-related destruction of the human life and spirit is an incredible national disaster. It is a personal tragedy in the lives of millions." So says Pine Rest psychologist Dr. Richard Walters, who has provided us with an excellent, truly helpful book on the subject.

Dr. Walters assumes that we all get angry from time to time. This is the way it is, and it is in itself neither good nor bad. Our anger can be our friend as well as our enemy, although most of us are inclined to treat anger as an enemy, and so we try to deny that it even exists within us. Anger can be our friend, for it can teach us important truths about ourselves and other people. We begin to discover this as we face our anger and try to find out why we are angry.

When we pretend that we are not angry, we bury it within our own bodies. It then begins to destroy us physically and emotionally. But no matter how hard we try to hide every vestige of anger, it sneaks out, and other people discover it.

Anger is very powerful, and hence it is dangerous, especially when we don't know how to handle it. It turns into rage against self or others. It fills us with resentment or the desire to get even. But anger contains a great deal of energy which can also be used to good purposes. Just recall how charged with energy you are when you are angry, and how exhausted anger leaves you. If we can learn to harness the anger to good purposes, much benefit will come out of it. Anger can lead not only to vengeance and bitterness, but it can also energize us to pursue justice and righteousness, it can motivate us to solve problems.

Dr. Walters helps us by providing ways to look at where our anger comes from, and helping, too, in our attempts to do something with our anger.

This is a tremendously important book for pastors and elders and all others who have jobs which involve dealing with people. But its importance goes farther. This book is for you, if people say to you from time to time: "Is something bugging you? Are you angry with me?" It is especially for those of us who respond by saying, "Who, me? I am not angry!"

Read this book slowly and reflectively. It is more than just another interesting book. You will find it useful for your own growth.

Let's Play Chess

Editor: Pete Layer

BY CORRESPONDENCE

1984

For the 1983-1984 Season, two 5C (Calvinist Contact Correspondence Chess Championship) are planned. The first tournament is for Juniors, 16 and under on Dec. 31, 1983, who consider themselves to be new to the game and not having much of a chance in the annual event. The second tournament is open to all readers of Calvinist Contact. All contestants are asked to drop me a line by Sept. 30 (postmarked). Please indicate in which tournament and in how many simultaneous games you would like to play. Be sure not to tax yourselves too much. Some of the rules are:

1. First class mail is used to send the moves back and forth.
2. Maximum time limit per move is 48 hours; that is 1,000 times longer than in a normal game. Normally you will only need a few minutes and one postage stamp and envelope per move.
3. Unfinished games may be judged after 18 months of play.
4. Usually there is one preliminary round (1-4 games) and one final round for the winners (2-4 games). There is no obligation to enter the final round. A book prize is available for the ultimate winner.

Results are published as they become known. Games with valuable stress strategy are often published in the paper unless contestants state otherwise.

In previous years, players with widely different strength and experience have entered, so there is an attempt made to match contestants in the first round. Hope to hear from you soon.

P. Layer

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Deadline is September 10, 1983.

For more information contact:

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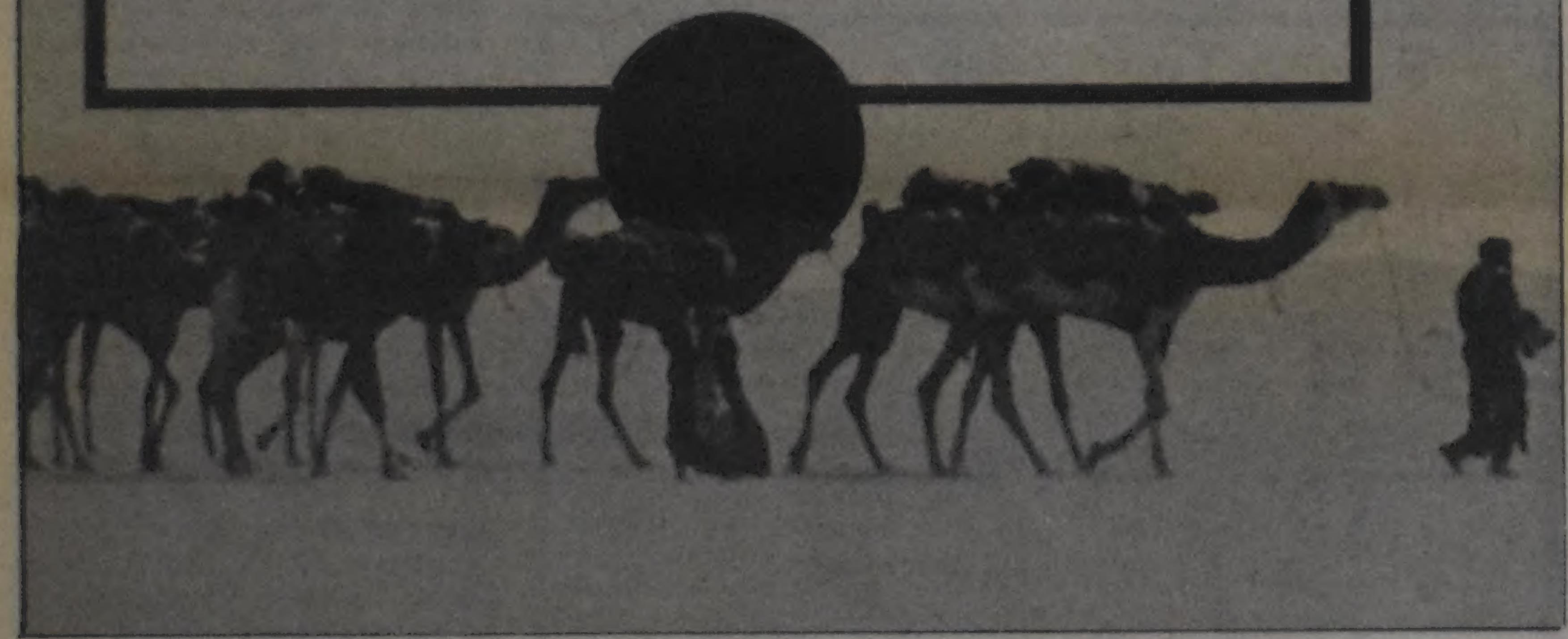
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The Strength of Their Years THE STORY OF A PIONEER COMMUNITY

by Tymen Hofman

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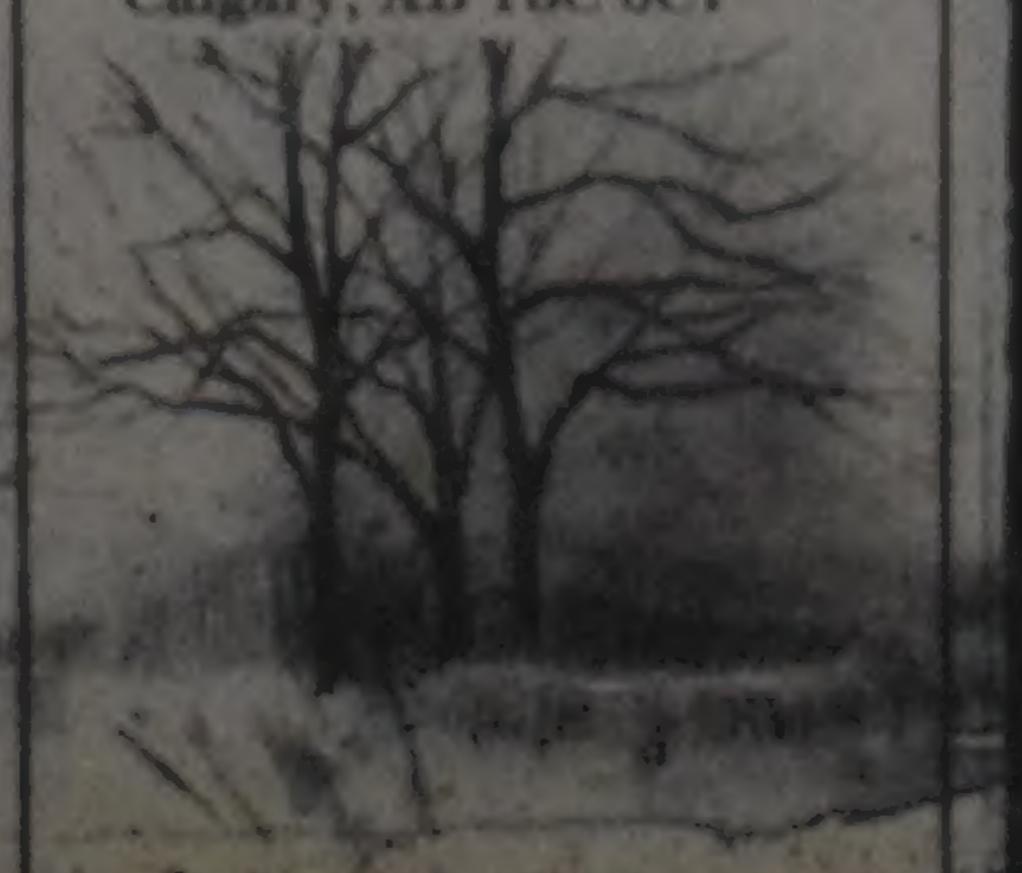
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Science

A look at science in relation to religion

The Experiment of Life: Science and Religion, F. Kenneth Hare (editor), University of Toronto Press, Toronto, 1983; ISBN: 0-8020-2486-6 cloth \$25.00, ISBN: 0-8020-6506-6 paper \$7.95. J.M. van der Meer, Hamilton, ON

This volume contains most of the papers read before a conference held at Trinity College, Toronto, in August 1981 — one hundred years after the birth of William Temple, Archbishop of Canterbury and an influential Anglican philosopher and theologian. Seven contributors review the present condition of the no man's land between science and religion. The unifying theme was the organizer's view that the phenomenon of life, and the discoveries that science has now made about its physics and chemistry, are central to the science-religion controversy. Recent discoveries in molecular biology and the neurosciences have raised major questions about human conduct and extended the mechanistic viewpoint into this realm. The interdisciplinary science of sociobiology offers a new and controversial view of behaviour — and hence of morality. Examining the theological and scientific traditions of thought, these authors ask: Are they reconcilable?

To put the discussions in proper setting John Macquarrie begins with an encapsulation of Temple's life and work as an intellectual. He treats Temple as philosopher, theologian, and churchman, making it clear that one cannot confine Temple's relevance for the late twentieth century to his philosophy and critique of science.

The keynote speaker at the conference, biochemist and priest Arthur Peacocke, reviews compositionist views of the new biology, such as evolution and ecology, as well as the thoroughly reductionist topics of molecular biology and sociobiology. Following Temple, Peacocke recognizes the layered structure of reality: atoms, molecules, cells, organisms, societies. He makes the important distinction between processes that go on at the various levels and the theories about them. He then proceeds to justify "methodological reductionism" and to explain why "ontological reductionism" is unacceptable.

He prefers to distinguish between two methods of investigation in biology. One that looks from the bottom up the hierarchy of layers. This is analytical biology using methodological reductionism. The other method, which looks from the top down the hierarchy of being, is the one employed in synthetic or compositionist biology. In it the lower levels are considered within the framework of the higher ones. Peacocke then discusses two compositionist subdisciplines of biology, viz. evolutionary biology and ecology, and two analytical subdisciplines: molecular biology and sociobiology.

For the critical reader Peacocke's article makes for stimulating reading because he is one of the few who is well versed in both theology and science. His non-reductionist position which follows from his view of reality as a hierarchy of

being, will be readily acknowledged by those familiar with the school of Calvinistic philosophy and its construction of model law-spheres.

Owen expands on Temple's solution to the matter-spirit problem which consists of the idea that just as my words are signs and symbols conveying my intentions, so all natural facts and events are signs and symbols conveying the divine aims and purposes. Matter in general is the symbolic instrument of spirit.

Boulding in his 'Science and the Christian Phylum' sees science in terms of its history, culture, and fallibilities. He emphasizes that the limitations of science should lead to a modesty ('decent agnosticism') with respect to our view of the large design of things.

Kent speaks about what constitutes scientific creativity and addressed the problem that science today may have become an abstraction from the real concerns of mankind. Initially a creative idea is judged to be good not for ethical reasons, but for its capability to survive the severest possible scrutiny. Gaining such intellectual power over reality may lead to a confrontation with ethical concerns. However, a growing desire, amongst scientists and the public, to bring about science's integration within a more balanced society and within the wholeness of the individual may avert the growing fear of science.

William Temple's significance for the future of Christian social ethics is discussed by Suggate. He analyzes three different approaches to Christian social ethics employed by Temple in his key book "Christianity and Social Ethics". These are the approach of principles, of natural law and of love and justice.

In the last chapter Kates wonders about the disinterest for environmental issues displayed by the religious community in the midst of heated debates amongst scientists, environmental activists and government officials. He describes the varied and conflicting images we hold of our relationship to nature, and the roles played by science and religion in their conceptualization. Kates speculates that growing specialization within biology and theology has increasingly obstructed the communication that is necessary for a theological contribution to the evaluation of the environmental crises. He indicates a number of issues that require a collaborative risk-benefit analysis by scientists and theologians, such as the issue of the valuation of human life and animal life. He suggests that science can help to avert the need for valuation that goes beyond human capabilities or responsibility by identifying particularly hazardous technologies or behaviour. Theology should indicate the limits of human responsibility.

In summary, the topics discussed are important, the contributions are challenging and well written. The theological stance of the authors is consistently liberal, but that should not prevent all of those interested and concerned about science and religion from reading this book and formulating one's own opinions.